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THE CANADIAN JEWISH NEWS

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HANUKAH LIGHTS BURNING UNDER ATTACK.-Eight-year-old Ruth of Kibbutz Shaar Hagolan on the Jordan border, with her own do-it-yourself menorah made of corks and bottle tops.

Misquoted, says Observer editor

OPPOSES KILLING OF INNOCENTS

COMMUNITY AROUSED BY NEW SLANDER OF THE JEWISH STATE

by the CJN reporter

A. C. Forrest, editor of the United Church Observer, the official publication of the United Church of Canada, told The Canadian Jewish News that he opposes "violence from either side" in the present Middle East conflict.

The Observer and the leadership of the United Church have been attacked this week by a spokesman for a Jewish public relations committee for anti-Israel propaganda. This spokesman, in a letter circulated to Jewish community organizations, stated that the Observer editor has returned "to his favorite subject (attacking Israel) with vim, verve and villification."

In an editorial published in the last issue (December 1st) of this church magazine, Dr. Forrest cautions Christian clergymen against accepting government sponsored trips to Israel. According to a spokesman for the Jewish community, Dr. Forrest "maligns the integrity and intelligence...of the twenty-nine editors of church publications" who accepted such invitations.

Also, the Observer is criticized in very sharp terms for printing a so-called "report" by Rev. R. H. Bennett. Bennett, in his "information" to the readers, dares say that while in Israel he heard such slogans as "a Jewish state from the Euphrates to the Nile." This, of course, is a repetition of the most extreme anti-Israeli line. He also praised the terrorists, stating that "the new Palestine Liberation Force" has "become a factor of some considerable importance."

Last week the same spokesman for the Jewish community, who hitherto had criticized Jewish resentment against the United Church, now changed his opinion and stated: "The Observer is heading towards an unmitigated support of Al Fatah, the murder of innocent civilians—and ostensibly in the name of Christianity. With this article and with Forrest's now totally unabashed policy, the whole matter of our relationship to the United Church must be, and presently is, under review."

The Canadian Jewish News also learns that the position of those who had supported the apologetic appearance of the "deputation" to the United Church now also is "under review" and some apology may be forthcoming to the critics of the "deputation".

Rev. Forrest, in his statement to The Canadian Jewish News, declares that his comments have been "continually lifted out of context."

As an example, he cites the "straight news report" by Rev. Bennett, and he refuses to disassociate himself from the latter's position.

However, Dr. Forrest declares:

. He disapproves of violence from either side.

. He hopes for a just settlement and lasting peace for the sake of both Israeli and Arab peoples.

. He condemns the letting off of bombs in marketplaces, the throwing grenades in airports and the wounding and killing of innocent people.

. He condemns the dynamiting of Arab villages.

. He urges a settlement on the basis of the November 22, 1967, resolution with peace and justice within secure borders.

. He hopes for goodwill and understanding.

Because Dr. Forrest complains that his reports had been distorted, The Canadian Jewish News publishes in this issue the full text of his last editorial in the Observer. (See page 4)

ARAB FOR ARMY SERVICE IN THE ISRAELI FORCES

Haifa (JCNS). - Israeli Arabs should be made subject to compulsory military service like other Israelis, and those who refused to comply should be asked to leave the country.

This is the view of Salim Jubran, a Haifa Labor Council official and chairman of the Society of Israeli Arabs for the State.

Speaking at a press conference here, after the discovery of terrorist cells among Israeli Arabs, Jubran said: "It is hard to be a loyal Arab citizen today. The Jewish population no longer has confidence in us - or perhaps does not want to have any.

"However", he continued, "it is the fate of Jews and Arabs to live together in this country and we must find a common language. We have no choice."

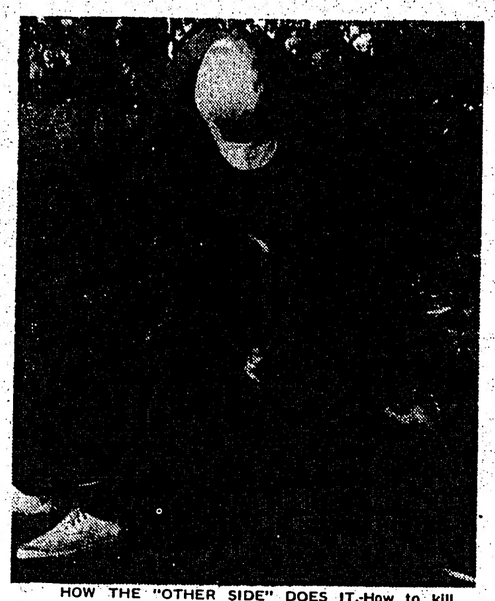
In his view, the terrorists deliberately had chosen targets in towns with mixed populations, hoping for Jewish vengeance on Arab citizens. This would have provided propaganda about Jews "spilling Arab blood in Israel."

Compulsory military service would separate the loyal Arabs from the hostile, Jubran concluded.

Moslem Kadis blast terror

Tel Aviv (JCNS) - The Kadis of Israel, judges of the Moslem religious courts, this week denounced the activities of terrorists which they said were "bound to hurt the Arab minority and harm Arab-Jewish coexistence in the Holy Land."

In their statement they warned "that the murder of innocent women and children and the blowing up of houses are contrary to Islam and to the commandments of the Prophet Mohammed."



HOW THE "OTHER SIDE" DOES IT.-How to kill Israelis—a demonstration in a main Beirut square last week by Arab terrorist "cubs." There was no police interference.

EAST RIVER: BIG FOUR DIVIDED

United Nations, N.Y. - The unanimity of the Big Four powers on the key question of Palestine refugees was shattered at the UN, only three days after they resumed their efforts to bring back peace to the Middle East.

The special political committee adopted by 50 votes to 22, with 58 abstentions, a resolution which would have the Security Council act to alleviate the plight of the refugees.

Russia voted for the resolution, but the United States voted against and Britain and France abstained.

Many delegations objected to a reference in the resolution to the "inalienable rights of the people of Palestine," which they saw as an attempt by the Arab states to have the General Assembly question Israel's rights to existence.

The resolution was adopted despite a last-minute appeal to the sponsors by Britain's permanent representative, Lord Caradon, not to press for a vote.

Lord Caradon warned that the adoption of such a resolution threatened to divide UN members "at the very moment when we are trying to find the way to move forward by united action."

The ambassadors of the Four resumed their consultations on the Middle East earlier last week.

In a preambular paragraph, the resolution would have the assembly "recognize that the problem of the Palestine Arab refugees has arisen from the denial of their inalienable rights under the UN Charter and the universal declaration of human rights."

Among other delegates, Canada's Raymond Perrault announced before the vote that his delegation could not back a resolution which might intend to question Israel's rights to existence.

The sponsors of the resolution had opposed a separate vote on any of the resolution's paragraphs, claiming that they were "totally unambiguous."

The resolution was sponsored by Afghanistan, Indonesia, Malaysia, Pakistan, Senegal, Somalia, Burundi, Guinea, Mali and Yugoslavia.

Eban: will reject unfair deal

Jerusalem (JCNS). - Israel had the strength to reject any Big Four proposals which would be damaging to her interests - "and if any proposal is fair to Israel, then the Soviets will not accept it," Abba Eban, the Israeli Foreign Minister, told a press conference here last Wednesday night.

Eban denied that Israel was facing a critical stage with the resumption of the talks by the Big Four Powers (the United States, the Soviet Union, Britain and France). "We believe we have the capacity not to be forced into acceptance of proposals not conducive to our basic interests," he said.

The Foreign Minister told newsmen that he saw the resumption of the talks in New York as "merely another phase" of the many attempts to solve the (Middle East) dispute. He regretted that every attempt had been made to find a solution except "the normal one of negotiation."

Eban then reiterated Israel's longstanding objections to the Big Four talks. He said they had only helped to encourage the Arabs in their intransigence by persuading them that a settlement could be imposed from outside. They also helped to encourage escalation of violence through the Arab belief that this could influence the talks. He said that the imposition of the world powers' rivalries on the tense local situation would aggravate tension.

Eban declined to answer the speech by Moshe Dayan, the Defense Minister, in the Knesset last Tuesday, in which Dayan rejected Eban's views on the policy of neighborhood punishment.

The Foreign Minister contented himself by saying that the Cabinet had not changed its policy respecting the administration of the occupied territories which had been adopted "some time ago."

Eban, apparently, has learned that it is unwise to criticize Dayan publicly on a matter within the Defense Minister's competence, particularly when Dayan enjoys the full support of Mrs. Golda Meir, the Prime Minister.

Palestine entity

Tel Aviv (JCNS) - Israel's outgoing Police Minister, Eliahu Sasson, is the first prominent Israeli to concede that a Palestinian entity exists and to recognize the Palestinians as a party to any peace talks.

Until now Israeli Ministers have refused to recognize the existence of a Palestinian entity and even implicitly denied its existence. Prime Minister Golda Meir and Foreign Minister Abba Eban were among them.

The line has been that the Palestinians are an integral part of the Arab nation, lacking any political or geographical reality of their own, Palestine being an artifical creation.

Therefore, Sasson's views, contained in an article in the newspaper Haaretz, came as a surprise. He is an expert on Arab questions, having served as head of the Jewish Agency's Arab Department, as a senior official of the Foreign Ministry's Middle East Department and, later, as Ambassador to Turkey and Italy.

Making the claim that the Palestinians had become the "main card" in the Arab-Israel conflict, Sasson agreed that the conflict could not be solved through a separate peace with the Palestinians alone.

But neither could it be solved through negotiations with the Arab States. "The negotiations will have to be conducted with all those concerned, including the Palestinian.

"The demands that the Palestinians constantly are making do not amount only to pretense . . . We would be well advised, as early as possible, to recognize the importance of the Palestinians' status. We must also clarify, at least to those of them under the rule of the Israel Defense Forces, that we are ready to negotiate with them on finding a solution to the problems outstanding between us . . ."

Sasson's views have been welcomed by those circles which regard the Palestinians as the key - or, at least, one key - to a peace settlement.

France's dangerous position

Tel Aviv (JCNS). - France is reported to be taking a highly dangerous anti-Israeli initiative in the Four Power talks which resumed in New York. She may obtain Soviet and British support to leave the United States in a difficult and isolated position, according to Foreign Ministry circles here.

France, these circles said, was determined to bring about a Four Power decision in New York calling for full implementation of the Security Council resolution of November, 1967, with a detailed timetable.

Recent France-Israeli contacts in Paris have shown that the Middle East policy of M. Georges Pompidou, French President, is fundamentally identical to that of General de Gaulle, his predecessor, despite greater care over anti-Israeli pronouncements in public.

Commentary

by M.J. NURENBERGER

GENERATION OF SURVIVAL

Editor A. C. Forrest of the United Church Observer certainly is not naive enough to believe I'd accept his statement that his comments about and reports from the Middle East have been distorted or continually lifted out of context. But because of our profound dedication to the freedom of the press, The Canadian Jewish News publishes in full both his statement to this newspaper and his editorial as it appeared in the United Church Observer.

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Dr. Forrest and I know that Rev. R. H. Bennett's report, appearing in the column *Background*, of the *Observer* is neither background information to the situation in the Middle East nor fair reporting. It is biased and aimed at arousing hatred of Israel (which he calls a country of "sorrow, injustice and distrust").

No matter how thick one would draw the dividing line between the State of Israel and the Jewish people, Forrest knows that any dissemination of hatred against the Jewish state is aimed indirectly at the Jewish people as well. A frappant example of such propaganda is the conduct of the Soviet Union which has been guilty of fostering antisemitism all over the world and indirectly influencing against the Jews some of the finest minds including churchmen who do not see how dangerous this libelous propaganda is.

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It is both impossible and unfair to compare the violence, terror and murders committed by the terrorist gangs in the Middle East with the defense war conducted by Israel.

Recently the Secretary of State for External Affairs, Mitchell Sharp, visited Israel and Egypt. I wish now the editor of the United Church Observer would ask his own Foreign Minister who wants peace in the Middle East: the Jews or Al Fatah?

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It has become fashionable, because of anti-imperialist revolts, to compare any terrorist organization with a national liberation movement.

One conveniently forgets that the first anti-colonialist revolution in the Middle East was launched in the Land of Israel against the British. The majority of the people dwelling in Zion certainly are not the *human base* that would support a revolution against their government.

Therefore violence unleashed by Arab terrorists can never become a revolution of the people against the regime; it is being squelched; it never can succeed. The only alternative, that propagated by Al Fatah, could be the destruction of the Jewish state, a third *exile* of the people of Israel or a new genocide, killing millions of Jews, and then reoccupying "Palestine" to make it an Arab state.

On the other hand, there is peace, the least expensive form of warfare. In order to achieve this noble objective which, I believe, also is the goal of the United Church, the Israeli Government has declared time and again that everything is negotiable except the sovereignty of Israel and the dividing of those cities that have a Jewish majority, à la Berlin, to suit Moscow and its Middle East agents.

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If Dr. Forrest believes in secure borders for all Middle East nations, including Israel—and including Lebanon—why not say so clearly in his magazine and for the record? Why not launch an offensive for friendship and peace in which I should be happy to join him without reservation, instead of publishing such drivel as accusing Christian newspaper editors of selling themselves to Israel for a free trip?

Does the Canadian Government buy newspapermen when they are offered space to cover a trip by the Prime Minister or a member of the Cabinet? Why shouldn't Israel invite Christian journalists to see the land, note that not a single Arab terrorist was executed by the Israeli Government and how convicted Arab murderers are treated in Israeli prisons? Why shouldn't Christian editors observe how churches function in a Jewish state? Last, why hasn't the United Church Observer condemned this ugly canard that Jews have burned the El Aqsa Mosque?

But all this depends upon goodwill. To me, a Jew belonging to a minority, the entire year is the season for goodwill—not Christmas time only.

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I do not believe in apologetics to any enemy of Israel. And I do not think that Dr. Forrest is our enemy. He may be one of those Christians who have not adjusted themselves to the new image of the Jew of our Generation of Survival.

Thus I must say that after the Generation of the Holocaust, this Generation of Survival of ours is moving ahead with faith and hope towards the Generation of Full Redemption, redemption in harmony with all other people—including Arabs whose best friends are not the Russians but the Jews.

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And last but not least:

True Christians should find satisfaction in the fact that Israel is here to stay. It should relieve their conscience after what happened during World War II.

REPORTS ON ISRAEL BOND GAINS.-D. Lou Harris, national chairman, State of Israel Bonds of Canada, who stated that the Toronto Israel Bond Campaign already has exceeded $3.5 million in cash, surpassing the entire total for 1968 of $3,000,059. This "places Toronto in the front rank of North American Jewish communities whose increasing and steadfast support of Israel's economic development program is playing a major role in Israel's ability to withstand the current pressures facing her survival," said Harris.

Harris stresses the fact that "it is imperative that a full mobilization of cash for Israel Bond subscriptions made early in the campaign be made now, before the end of the year, so that Israel will have full advantage of these loan dollars."

Campaign commitment to Israel is $4 million in cash for this year.

Prisoners for 98 days

SYRIANS TORTURED THEM

Tel Aviv - An Israeli civilian released by the Syrians last Friday said he was beaten and choked by his interrogators in Damascus.

Salah Moualem, 43, held in Damascus for 98 days after the Trans World Airlines jet he was travelling in was hijacked there, told the newspaper Maariv he was grabbed by the throat and hit on the head with a belt buckle during the first few days of his detention.

"They kept asking me about the army, tanks and airplanes. I kept saying I know nothing. I was crying . . . then they took me into another room which was absolutely dark . . . suddenly, somebody grapped my throat from behind and began choking me," he said.

Later, he was thrown into a small dimly-lit cell. "The next day they took me out again and kept asking me about the army. The interrogator took his belt and began hitting me on the head with the buckle," Moualem said.

Finally, they let him go to an ordinary cell.

Moualem was released with another Israeli, Prof. Shlomo Samueloff, 49, who was also a passenger on the hijacked airliner, in return for 13 Syrians held in Israel.

Israeli Foreign Minister Abba Eban, who met the two men on their return Saturday described their detention as "barbarous."

Maariv also said that two Israeli military pilots released by Egypt Saturday were left with open fractures "in order to keep them in pain as part of Egyptian pressure to make them reveal information under interrogation."

The men did receive attention eventually but they will have to spend several months in hospital, the paper said.

An official Israeli source said the Syrians included two Syrian pilots who had been held in Israel for more that a year after landing their MiG-17 jets at an airstrip in northern Israel by mistake.

It was later officially announced the Syrians were handed over to the Red Cross at Kuneitra, a town near the Syrian-Israeli cease-fire line.

Mr. Samueloff, a Hebrew University medical school professor in Jerusalem, and Mr. Moulem, a Tel Aviv travel agent, were among 113 persons on the TWA Boeing-707 jetliner hijacked after takeoff from Rome by two Arab guerrillas, one of them a young woman.

Other passengers, including four Israeli women, and the crew were released within two days after the hijack. But Syria rejected requests from the United States, Italy and other governments for the release of the two men until last week.

The two Arab hijackers blew up the plane's cockpit after landing in Damascus.

TWA repaired the plane at a cost of $3 million, an airline spokesman said. Repairs were completed three weeks ago.

TORONTO SYNAGOGUES AND ORGANIZATIONS

SPECIAL SUPPER

Tomorrow night, Mizrachi-Hapoel Hamizrachi Organization will tender a M'Lava Malka at 1 Viewmount. Guest speaker will be Rabbi I. Witty, executive director of the Bureau of Jewish Education.

Prizes will be given as well as the drawing of the raffle for a trip to Israel. Fee is nominal. N. Sokol is president of Toronto's Mizrachi.

M'LAVA MALKA

Ner Israel Yeshiva College will have its first annual M'Lava Malka tomorrow night. Dean Rabbi Jacob Weinberg will speak on: What is the Meaning of the Yeshiva? A musical program will follow, plus a meal at nominal cost.

REPORT

Last night the Jewish Family and Child Service met and delivered a general membership report on: Its Clinical and Residential Backup Service to Jewish Youth.

SOCIAL NIGHT

This coming Monday night, Brotherhood of Adath Israel will have a social night.

RECEPTION FOR RABBI WITTY

The first communal reception for Rabbi Isaac Witty, newly appointed executive director of Toronto's Bureau of Jewish Education, will take place this Saturday night, December 13th, at the Eitz Chaim School Auditorium, at a M'lava Malka sponsored by Toronto's Mizrachi-Hapoel Hamizrachi Organization.

HONORING DISTINGUISHED TORONTONIANS.-At last week's Negev Dinner of Toronto's Jewish National Fund in tribute to Mark and Lillian Levy (holding Nachla citation), approximately 1,500 persons met to honor the first husband-wife team accorded this recognition for their selfless, devoted service on behalf of practically every worthwhile philanthropic and humanitarian cause.

Flanking the honorees are: (left) Stephen E. Berger, Mrs. Irving Posluns, David L. Dennis, associate chairmen; (right) James F. Kay, dinner chairman; Samuel Shainhouse, Toronto JNF president.

The entire Levy family—Mr. and Mrs. Mark, Mr. and Mrs. Ben, Mr. and Mrs. Morris P., Mr. and Mrs. Edward—are contributing $250,000 toward the construction of the Israel Institute for Afforestation Science, which will be build in cooperation with the Israeli Government, on Mt. Carmel near Haifa.

TRAVEL AGENTS MEETING

Henry Moos, President of the Central Canada chapter of the American Society of Travel Agents (A.S.T.A.) said recently that he looked forward to a record attendance at the Society's Annual Gala Christmas Dinner and Dance. The event takes place in St. Lawrence Hall, Toronto, December 12th. Attendance will include prominent persons in the Travel Industry and among the invited guests are representatives of the press, travel agents, hotels, railways, steamships, airlines, tourist boards and other allied agencies.

Organizer of the event for A.S.T.A. is Mrs. Virginia Stairs, Adventure House Travel Service, Oakville.

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TORONTO HISTADRUT HAS NEW LEADERS

ELECTED TO HEAD ISRAEL HISTADRUT CAMPAIGN.-The following leaders of Toronto's Israel Histadrut Campaign will serve in the following capacity:

Victor Giblon, chairman;

Mrs. Anne (Irving) Glass, chairman, Women's Council;

Benjamin A. Himel, vice chairman;

Al Cohen, chairman, Farband Histadrut Committee;

Harry Barkin, treasurer;

Harry Ferens, chairman of executive;

Adolph Goldberg, chairman, Canvassers' Council;

Julius Clechanowski, president;

Dave Ziot, chairman, Amal Scholarship Fund;

Joel Morgenstern, chairman, Histadrut Development Foundation.

7,000 EXPECTED

Tel Aviv (JCNS). - Western immigrants to Israel are still confused, troubled and discouraged by bureaucracy in the Jewish Agency and the Ministry of Absorption, headed by the Deputy Premier, Yigal Allon.

This charge was made at a press conference at the Hilton Hotel here last week, given by spokesmen for the Association of Americans and Canadians in Israel.

The spokesmen also mentioned other factors unfavorable to immigration: the absence of housing for rent; the lack of an efficient centralized organization to help immigrants find suitable jobs; the difficulties involved in individual integration into Israeli society.

Despite the problems, however, 10,000 immigrants were expected from North America next year, of whom 7,000 would become integrated and remain for good, the spokesmen stated.

A REDUCED FARE TO ISRAEL

El Al Israel Airlines will offer special rates for excursions to Israel. All details will be announced in The Canadian Jewish News December 19.

El Al cargoes up

Lydda Airport - El Al increased its trans-Atlantic cargoes by over 60 per cent during the first six months of 1969, and increased its passenger figures by 1.5 per cent, according to the latest issue of "Aviation Week."

Between January and June 1969, the line hauled 2,613 tons of cargo compared with 1,568 tons in the corresponding period of 1968, while 71,000 passengers flew the Atlantic in the first half of 1969, an increase of 1,000. El Al thus takes 11th place on the trans-Atlantic run, ahead of Sabena and Olympic, out of some 20 airlines, "Aviation Week" said.

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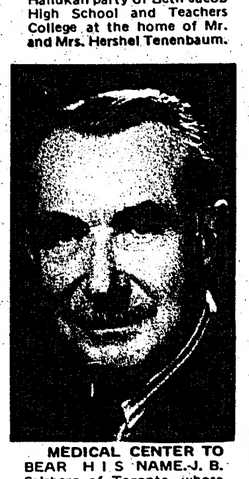
Men in the news

GUEST OF HONOR. - Joseph Friedenson, editor of the Yiddish language magazine, Dos Yiddish Vort, who was guest of honor at a recent Hanukah party of Beth Jacob High School and Teachers College at the home of Mr. and Mrs. Hershel Tenenbaum.



MEDICAL CENTER TO BEAR HIS NAME.-J. B. Salsberg of Toronto, whose name a new medical center in Israel will carry. It will be built by the New Fraternal Jewish Association of Toronto, in conjunction with Histadrut (Israel Federation of Labor), as has been announced by Morris Biderman, chairman, project committee.

WILL SPEAK.-Rabbi Meyer Berglas of Toronto's Shaarei Tefillah, who will deliver the keynote address at the annual dinner of Beth Jacob High, Sunday evening, December 21st, at Viewmount Banquet Hall.

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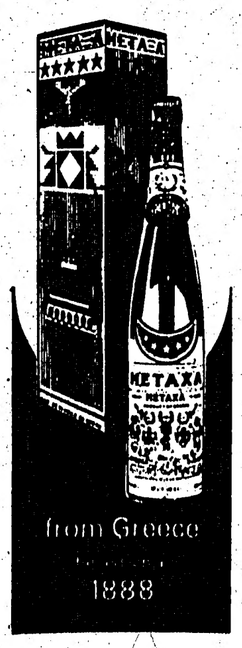

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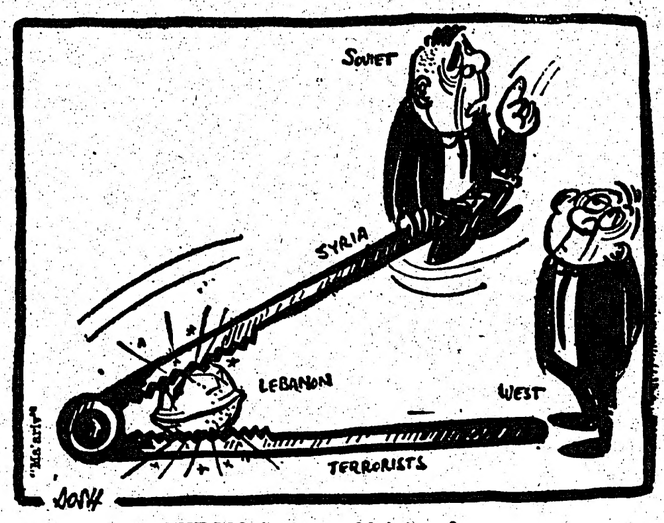
HEBREW CALENDAR
Friday, December 12, 1969. The 3rd day of Teves 5730. The 8th day of Hanukkah.
Sidra: Miketz
Candlelighting: Toronto 4:22, Montreal 3:52



THE BIG 4: We shouldn't interfere...

ASK THE RABBI
a JCNS featurette

Question

On the first day of Hanukkah, the Festival of Lights, the rabbi discusses light as a religious symbol.

Answer

Light as a religious symbol is discussed with learning and insight in Edwyn Bevan's splendid book: "Symbolism and Belief," Fontana Books, 1962, chapter vi, pp. 125-150. Early in human society light was identified with knowledge because men could see adequately only in the light. Light also became a symbol of the good because evil men could hide in the darkness to do harm without fear of discovery.

Light is also exhilarating. Men are attracted to the beauty of light, not because of the use to which it can be put but in instinctive admiration of its brilliance. Light is, therefore, "sweet" (Ecclesiastes 11, 7) and a symbol of "glory" (Psalms 104, 2).

It has, however, recently been argued (John Macquarrie: "God-Talk," SCM Press, 1967, pp. 192-211), that nowadays the light symbol has lost much of its potency for two reasons. First, light now is much more matter of fact since we can measure its waves and make our own light simply by pressing a switch. Consequently there is less of the mysterious, less of the numinous, in light for us.

Second we tend nowadays to prefer the personal rather than the impersonal type of symbol, and light is taken from nature not from human life. There is something in this objection, though it does not invalidate the powerful light symbolism. The connection of fire with the Divine Presence runs right through the Bible, e.g., the burning bush, the pillar of fire, the flame and smoke of Sinai, the sacrifice by Elijah on Carmel, the visions of Ezekiel and Daniel.

In Jewish ritual one might refer to the Sabbath and festival lights, the blessing over fire at the termination of the Sabbath, the lights kindled in a house of mourning and on the anniversary of a death, the candles before the Ark in the synagogue, the perpetual lamp and, of course, the Hanukah lights.

The Havdala prayer reads: "Blessed art Thou, O Lord our God, King of the universe, who makest a distinction between holy and profane, between light and darkness, between Israel and other nations, between the seventh day and the six working days."

Question

What is the correct procedure for a Jew who is asked to testify on oath in a court of law?

Answer

He should inform the court authorities that he is a Jew and wishes to take the oath as a Jew. He will then be given a Jewish Bible to hold. He can cover his head if he wishes. Some strictly pious Jews prefer to affirm rather than take the oath because of the prohibition (Exodus 20, 7) of taking God's name in vain (i.e., if not religiously required).

Question

Can a convert to Liberal Judaism make up a minyan in an Orthodox synagogue or at shiva in an Orthodox home?

Answer

I am afraid not. The Orthodox religious authorities do not recognize conversions performed by the Liberals, since they do not comply with the requirements of the Din (Jewish religious law as understood by the Orthodox).

Israel's economy

OUR DUTY

The information concerning Canadian trade with Israel, published exclusively in this newspaper last week, merits special attention in connection with the economic situation in Israel.

Canadian exports to Israel are growing; so are Israeli imports into Canada. But it seems to us that the balance sheet should be further improved in favor of Israel. Israel needs more exporting; Canada could buy far more from Israel than it purchases now.

Canada-Israel Regional Council for Trade, under the leadership of Toronto's Ray D. Wolfe, has been mentioned by the Federal Minister of Industry, Trade and Commerce, the Hon. Jean Luc Pepin, for its excellent work in promoting the two-day exchange of products between the two countries. Yet it is not enough.

The New York Times published an interesting review of Israel's present "serious economic squeeze." It is a report worth studying.

Because of Israel's defense needs, the Times says, its economy is under a very great strain. It could be Israel may have to hold "the slight toward...the worst economic crisis in the nation's history."

This crisis "in the making," says the Times, is the result of a combination of factors and the defense costs, already at record levels, represents only the "thin edge of the wedge."

The people of Israel, we are told, are looking back to 1966 and 1967, before the Six Day War, which was a period of recession. At that time, investments were at the lowest ebb.

Then came the war and defense imports began rising. Some industries were reorganized to serve the armed forces. The expenses rose by almost $200 million at the end of 1967.

Now we come to the most important point in this report. While in 1967 the world Jewish community contributed almost $500 million to help Israel, it seems that this year contributions are only half of what they were following the euphoria of 1967. Also the German reparations payments have ended while the defense budget is rising and has reached, in the first half-year of 1969, $67 million more than in the entire year of 1967. And Israel requires more planes, more defense imports, so that the 1969 import bill will exceed more than $2 billion. Exports, however, despite record level, will be only $1.2 billion.

This means Israel needs more exports and more aid. This can come only from its proven friends.

News analysis

NASSER STRATEGY

BY MAJOR GENERAL CHAIM HERZOG

A number of reasons combine to explain the new type of Egyptian attacks against the Israel Defense Forces. After Israel's armored operations across the Gulf of Suez two months ago, Israeli forces wrested the initiative in the war of attrition from the Egyptians, and ever since then the Israeli Air Force has attacked the same area and the southern part of the Suez Canal ceaselessly, hampering the reconstruction of electronic and anti-aircraft defenses destroyed in the raid.

Indeed, Hassanein Heikal, in his weekly article in the Cairo daily, Al Ahram, last Friday - trying to explain away the sonic boom caused by an Israeli aircraft over Cairo earlier in the week - admitted that Israel's pounding of Egypt's defenses had breached them, thus permitting aerial incursions.

The results of Israel's war of attrition have been impressive, albeit comparatively unpublicized. For example, for some six weeks until the recent daylight ambush, the northern sector of the Suez Canal was absolutely quiet, Israel reciprocated by maintaining a bombing pause. In general, there has been a comparative lull along the Canal despite some fifteen incidents daily along a 100-mile front.

President Nasser could not afford such a situation, having regard to his shaky home-front, his desire to maintain his nominal leadership in the Arab world, pressures from the Palestinian terrorists and the convening of the Arab Defense Council in Cairo.

But any new Egyptian activity could not be a major confrontation with Israeli forces along the Suez Canal since the Israeli reaction and war of attrition obviously is too much for the Egyptians, and Nasser cannot afford to provoke Israel into another major raid in depth into Egypt.

His entire military policy now obviously is directed towards avoiding a face-to-face confrontation with Israeli forces. Accordingly, he has adopted a pinprick method based on surprise, whether by a series of low level, hit-and-run raids on forward Israeli positions by individual Egyptian aircraft, by ambushes laid both by day and night along the Egyptian bank of the Suez Canal, using as cover the dyke caused by dredging that waterway, or else by means of the recent naval attack on Israeli positions near the coast, some twelve miles behind the frontline.

The common denominator of all the Egyptian attacks is that they are based on surprise and that they are all of the hit-and-run type.

Apart from the first ambush, they all have been characterized by ineffectiveness of implementation, and have been inaccurate and lacking in decisiveness.

The naval attack was carried out under conditions which enabled Egyptian units to steam within a matter of minutes to within the protective range of the shore batteries and anti-aircraft missiles of Port Said and, what is perhaps more significant, of the Russian naval units in that port.

These pinpricks obviously have no military bearing on the situation along the Canal line but indicate Nasser's desire to create an impression while avoiding a direct confrontation with Israeli forces.

However ineffective as they may be, they are an indication of a new Egyptian approach, which is in contrast to their normal defensive posture. It warrants attention and undoubtedly has been influenced by Cairo's Soviet advisers.

PRESSURES

There was more evidence this week of the continuing difficulties being met by the Egyptian authorities in whipping up a warlike atmosphere at the civilian level.

On the admission of Diaa Eddin Dawud, a member of President Nasser's entourage, the home guard is ineffective. But he put it more floridly:

"We embark on a new phase of struggle requiring a change compatible with the needs of this phase at the various sites of work so that the executive, political and military action will meet the conditions of war we are waging."

Dawud announced that radio and television programs were being prepared to acquaint the masses with the means of defense available to them "and to enhance their military awareness of the battles against the enemy."

BOOKS OF THE WEEK
by Dr. Arnold Ages

JEWISH HUMOR

The reason Jews have survived so long, one observer said, is because they have the ability to laugh at themselves. Psychoanalysts from Freud to Reik have focused their attention on this as well as that strange phenomenon known as Jewish humor.

Critics have noted that the basis of all humor is really pathos and tragedy. Certainly the Jewish experience provides ample examples of both. Perhaps the best illustration of this tragic humor is seen in the story about the two Jews in Europe who were hauled up to a wall before a firing squad.

"Is there anything you would like to say before the execution takes place?" asks the commandant. "I'd appreciate it if I could have a blindfold," responds one of the Jews. "Don't make trouble," says the other.

This story, along with many others of a similar nature are found in Henry Spalding's new ENCYCLOPEDIA OF JEWISH HUMOR, a lengthy collection of humorous stories, anecdotes and tall tales for and about Jews.

This volume is a rich repository of Jewish laughter and is the ideal thing for rabbis, teachers and public speakers.

What is also praiseworthy is, it is singularly free of all vulgarity and the linguistic perversion of Yiddish that have been associated with the Borscht Belt.

It's a pity that the editors of GUT YUNTIF GUT YOHR were not motivated by the same high ideals. In the case of this latter book, it's obvious that some bright person thought it might be profitable, now that Yiddish has become part of the American folk mystique, to take some of the most popular English poems and translate them into mama loshen (mother tongue).

Sounds like a good idea, but the result is a tasteless melange of Yiddish translations of things like Hiawatha's Childhood, The Night Before Christmas, Old Smokey. To make matters worse, the poems are reproduced in transliteration.

The book is a gimmick but it won't work. I may be mistaken, however. I doubt whether many will be interested in reading Yiddish versions of Irish Eyes.

Far more authentic and much more readable is Ralph Woods' slim but thoughtful volume called THE JOY OF JEWISH HUMOR. His short though profound selections of Jewish mirth are taken from the classical sources: the Bible; Gemara; ancient folk literature.

Here are some examples of Woods' compilation: "A man is endowed by nature with two eyes - one to see his neighbor's virtues, and the other to view his own failings." (Hasidic saying) "One who thinks he can live without others is mistaken, one who thinks others cannot live without him is more mistaken."

The redeeming value of the humor in this book comes from the deep, moral lessons it conveys. "An earnest young man told his rabbi, 'According to the Talmud, when a man runs away from fame, then fame runs after him. Now I have been running away from fame, but fame does not pursue me.' "

Ah, replied the rabbi, "the reason is that you keep looking backwards."

That is the essence of Jewish humor - laughter to teach moral insight.

LETTERS AND OPINIONS

Statement about Jewish delegation

Ben C. Milner, well known Montreal Zionist leader, has issued the following statement in connection with the recent controversy about the so-called "deputation" to the United Church:

"Leaders representing the Jewish community in our generation of revolt and victory should remember that, when facing non-Jews who oppose us, we are all Zionists. We are Zionists in the sense that we know that the task of our generation is to secure the existence of the Jewish state. I hope that the leadership of Canadian Jewry publicly will disavow such misrepresentation of the Jewish case. This delegation missed an opportunity to tell the United Church what Jews really stand for."

Milner appealed for the strengthening of the Zionist Movement in Canada, the Movement expressing Jewish solidarity with Israel.

SIMKHA TAX PROPOSED BY MONTREAL RABBI

Dear Editor:

"Your Community News" of November 10th, published by Montreal's Allied Jewish Service, describes a recent occurrence of unusual significance. According to this report, money earmarked originally for lavish bar mitzvah celebrations instead will be donated to support the new Jewish studies' program at McGill University.

Mr. and Mrs. Victor Matus, after hearing Morris Halpern deliver a Passover sermon in which he asked for a positive response to student demands, had decided to use the bar mitzvah funds for a real mitzvah. Thus the amount of $5,000, earmarked for their son's bar mitzvah was turned over to the Allied Jewish Community Service to help defray the cost of Jewish courses at McGill.

It seems that the idea caught on and many other Montrealers are following this example.

Rabbi Halpern now proposes a simkha tax on every bar mitzvah.

S. Frankfurter
Montreal, Que.

KEEP SMILING

INTERPRETATION

A Swedish picture was shown in a Tel Aviv theater and there were Hebrew, French and English versions of the dialogue.

In one sequence, a young girl was about to be compromised by the villain. But she was saved at the last moment when her father threw open the bedroom door.

The dialogue describing this piquent scene varied. In the Hebrew version, the young lady said, "Darling Father, I was nearly seduced." In the English version, she said, "Father, you came just in time." In the French version, the girl asked, "What would have happened if I had my own room?"

NOT NOW

The neighborhood junk dealer rang the bell of a suburban house. The man of the house answered.

"Do you have anything I can pick up?" asked the junk dealer.

"Come back later," snapped the husband, "my wife's not here."

OPTIMISTIC

Two men were lost in the Negev and for two days they wandered about without food. One of them despaired and wanted to give up the search for food and salvation.

"Don't give way like this," said his companion encouragingly. "We'll find something to eat soon -- with all this sand, there must be some spinach around!"

NOT BAD

A wit suggests that television in Israel be known formally as, Telavivision.

SERMON FOR THE WEEK

MAN AND MIRACLES

Belief in the providence of God is sometimes misunderstood as if it were to imply inactive forbearance and prolonged patience while the Almighty's ultimate purpose gradually unfolds itself. It is sometimes imagined that this functions quite independently of anything we might attempt on our own behalf to better our lot or hasten the Messianic era. A renowned historian recently went as far as to suggest that the more active Zionist pioneers of our century have betrayed the historic mission of their people through their virile show of initiative in the re-establishment of our Homeland.

The Torah has never asked us to subscribe to this passive philosophy. From the beginning it has been expected of us that we resist and give battle to the forces of evil. Abraham speedily mobilised his household to rescue Lot; Moses rallied the embryo nation to repel several attacks in the Wilderness; his final message to Joshua before the conquest of the Promised Land centred round the refrain: "Be strong and of good courage." Moreover, the Biblical account of this conquest makes no hard and fast distinction between miraculous invervention and strategic acumen. The prophetess Deborah was moved to song by the learned legislators of Israel who deserted their desks and scrolls in an emergency to volunteer for battle among the common people. David is esteemed for his courage and bravery almost as much for his integrity of character and religious devotion.

So, too, in the Hasmonean era, only after a bitter struggle did we survive the cultural challenge of Hellenism and all its military might. On Hanukah we commemorate two miracles of a very different kind, but they both have this feature in common: Divine intervention awaited our own initial efforts at self-help.

The triumph over Antiochus and his Syrian armies was a momentous victory against overwhelming odds, and the victorious march into Jerusalem of Judah Maccabee and his amateur army was certainly not achieved by force of arms alone. Nevertheless, it required the zealous courage of the Maccabee family at Modin to set in motion this remarkable chain of events.

Had they then adopted an attitude of patient resignation, or even taken a stand of passive resistance, then Jewish history might well have taken a very different turn and we should hardly be celebrating Hanukah today in its present form.

The prerequisite of sustained endeavour is once again manifest in the more symbolic miracle during the reconsecration of the Temple. After a thorough search a phial of pure oil was, in fact, found. It is surely meaningful that the search was not entirely futile, and that it was through our own efforts that we rekindled the light. Although adequate for only one day, it was then that God came to our help to keep the light burning.

This rekindling of the perpetual light marked the ending of a critical period during which the Temple service had become defiled and religious practice corrupted. The restoration of purity and the survival of our independent way of life demanded human efforts as well as Divine intervention.

Spiritual heights are no more attainable through an attitude of resignation than are political goals, and they require at least as much bravery and self-sacrifice. Our own heritage has certainly not been preserved gratuitously: it has constantly demanded its offerings of wealth, energy, and life. On occasions, confronted with the magnitude of the task, our efforts might appear futile, and it is then that the Almighty reckons them adequate and intervenes to keep the light burning.

The old adage "God helps those who help themselves" has often been uttered in a distinctly cynical context, as if to insinuate that we attribute to the Deity those achievements for which, in truth, we have only ourselves to thank. In this sense Judaism categorically rejects the implied heresy. Yet this same maxim can have a meaning which Judaism endorses wholeheartedly: the help of the Almighty awaits only those who can rally sufficient willpower to take the first steps towards helping themselves.

Freedom of press for Observer editor

"I wish that readers of The Canadian Jewish News had more chance to read what I say and write rather than what others say I read and write. My comments have been continually lifted out of context and my reports distorted.

For example, the December 1st issue of The Observer published a straight news report by the Rev. R.H. Bennett, Associate Secretary of The Canadian Council of Churches, who attended a consultation on the Middle East held by the World Council of Churches in Cyprus in September-October. Mr. Bennett also visited Israel and talked to Israeli officials. I made no editorial comment on it for Mr. Bennett is a responsible churchman sent by a responsible organization to a world consultation. He is an able and experienced churchman of integrity and insight. I have been asked whether or not I agree with him. I am in no position to agree or disagree. I haven't been in the Middle East since last June or in Israel since April. I am told it is getting worse. I have also been asked if I support the Al Fatah. My answer is, I disapprove of violence from either side. I hope for a just settlement and lasting peace for the sake of both Israeli and Arab peoples. I condemn the letting off of bombs in market places and throwing grenades in airports and the wounding and killing of innocent people. I also condemn the dynamiting of Arab homes and the bombing of Arab villages and the forcible removal of Arab civilians from their homes.

I repeatedly urged for a settlement on the basis of the November 22, 1967, resolution of the Security Council that would end the violence of the Middle East, settle the desperate refugee problem and give all peoples an opportunity to live in peace and justice within secure borders.

I also very forthrightly criticize Canadian churchmen, editors and reporters who go to the Middle East and visit one side only and then return and try to sound like experts.

I criticized the policies both of Israeli Governments and of Arab Governments but these are not criticisms of either Jewish or Arab people both of whom I respect. And I covet the goodwill and understanding of both people".

FOR THE RECORD THE CANADIAN JEWISH NEWS PUBLISHES HERE THE EDITORIAL BY DR. A. C. FORREST AS IT APPEARED IN THE OBSERVER, December 1st, NEXT TO HIS STATEMENT TO THE CANADIAN JEWISH NEWS SO THAT THE READER MAY JUDGE WHETHER HIS COMMENTS HAVE BEEN DISTORTED.

THE UNITED CHURCH OBSERVER

Cheap junkets to Israel

□ A major campaign is now being waged by Israel and North American Zionists to win the support of Christians for the policies of the Israeli government.

To this end Christians who publicly criticize Israel are subject to intimidation and vilification. Editors and broadcasters who publicize such materials are pressured to close their columns and microphones to comment that is not pro-Zionist.

William Heine, editor of The *London Free Press* wrote after a recent trip to Israel and several Arab countries:

"Writers who try to present the Arab view are vociferously condemned privately and in public; every possible kind of pressure is exerted to try to silence the unwelcome opinion, and as a last resort charges of anti-Semitism have been levelled. It makes writers wary—it also makes them mad. The Arabs, incidentally, are the same: anything less than complete agreement is often considered gross criticism and resented vigorously."

Another well-proven method is now being pushed. It is the free or cheap trip to study "the Holy Land"—and the study becomes a subsidized red carpet visit to Israel for propaganda purposes.

A year ago, 29 editors of church publications were given a free junket to Israel, and some of the editors are still passing on the propaganda they were given. At the moment Catholic and Protestant editors in the United States and Canada are being invited to another "study" tour. But it seems that the studying will all be done under Israeli auspices and part of the bills are being paid by El-al and Israel.

Of course Israel has been giving the clergy such courtesies for many years and it is one reason so many Christians are still echoing as gospel the anti-Arab clichés turned out by the P.R. experts in Tel Aviv.

There are bona fide Holy Land tours conducted by churchmen and we recommend that such trips be taken. But this is a complex situation where a desperate struggle is being fought at great costs for substantial ends. It is good for churchmen to learn what they can. However, churchmen who accept free or subsidized trips from a foreign government or government airline, compromise themselves.

The way to check the bona fide is to make certain that on such a tour you may spend a reasonable length of time on both sides and pay your own way.

SPECIAL MEETING

We invite all parents who are interested in the formation of a kindergarten class at Temple Beth El, 1415 Don Mills Road, under the auspices of the Associated Hebrew Schools, to attend a special meeting on Tuesday, December 16, at 8:30 p.m. in the sanctuary room. Principals and representatives of the Board of the Associated Hebrew Schools will be present, and special guest speaker is Rabbi Bernard Silverblatt, spiritual leader at Temple Beth El.

LEADERS IN HISTADRUT

ACTIVE IN JUBILEE.-Rabbi Dr. David Monson (right), who will serve as chairman of the Golden Jubilee Committee of Toronto Histadrut which will head a yearlong observance of a "half-century of social engineering in Israel." Rabbi Monson, associated with Histadrut activities for many years, has been instrumental in establishing the Rabbi David Monson Cultural Center in Or Yehuda, Israel, among other projects. National chairman of the Golden Jubilee Committee in the States is former Supreme Court Justice Arthur J. Goldberg (left), also former United States Ambassador to the United Nations.

MAN IN THE NEWS

ALBERT B. SABIN

by Richard Yaffe

Many thousands of children all over the world who are well and alive today would have been dead or crippled had it not been for the oral polio vaccine discovered by Dr. Albert B. Sabin and named after him.

Now, after a lifetime of service to science and humanity, his career is entering a new dimension. On January 1 he will be inaugurated as president of the Weizmann Institute of Science in Rehovot, where he will be able, in his own words, "to help carry on and further the work Israel has done" and meet a "new, tremendous challenge."

This does not mean that he will be giving up his present posts as professor of pediatric research at Cincinnati University and head of the Children's Hospital Research Foundation. The work will go on under his supervision, and he hopes to spend a month in Cincinnati every year from 1970.

Dr. Sabin is 62 and Bialystock-born. He was seven when the First World War broke out, and went to a German school. His Hebrew education was sketchy, he recalls regretfully, but he can read Hebrew characters and can also understand Yiddish. He makes a point of reading a Yiddish newspaper as often as he can.

In 1921, Dr. Sabin's parents emigrated to the United States, and five years later he entered the New York University College of Medicine, conducting research in its bacteriology department while studing to be a doctor.

After gaining his doctorate in medicine in 1931 and doing two years of hospital training, he became a Fellow of the U.S. National Research Council and spent some time in London at the Lister Institute of Preventive Medicine. Subsequently he spent five years at the Rockefeller Institute for Medical Research, in New York.

It was after this that he joined Cincinnati University, where he is now completing his thirtieth year. During the Second World War he continued his medical research as an officer attached to the office of the U.S. Army Surgeon-General.

The climax of Dr. Sabin's medical research came in 1961, when the live, orally administered vaccine he had developed was put into mass use throughout the world. An estimated 450 million people have so far received the vaccine.

The august scientific bodies of which he is a member, the committees on which he has served and the awards and honors he has received are far too numerous to be listed here. Suffice is to say that foreign governments, as well as the American Government, have recognized his eminence in the research world.

Dr. Sabin's involvement in Israeli affairs dates back only ten years, but it has become complete. He has been for some years a member of the board of governors of the Weizmann Institute and of the Hebrew University, and has also been active in the affairs of Tel Aviv University and the Technion.

He is also "most interested in the problem of integrating Jews from different cultural backgrounds and, most of all, the problem of ultimate peace between Israel and her Arab neighbors," he has said.

SOME OF THE PEOPLE AT MACCABI CRACOW HANUKAH FESTIVAL.-Top photo depicts headtable guests at last Sunday's Hanukah celebration in honor of Maccabi Cracow, which took place at Montreal's Anshei Ozheroff Congregation: (standing, left to right) M. J. Nurenberger, guest speaker; Alex Grossman; Ben C. Milner; Ignatz Haber; Beno Goldstein; Mrs. Maryla Wiener; Alfred Steltzer; Wladek Neuwelt. Seated, left to right: Sam Kirschner; Fred Osiek, chairman; Jacob Lieberman, president; Sam Lowi; Leon Margulies; Joseph Sterngast. Lower photo is a cross-section of guests.

MONTREAL NOTES

FASHION SHOW

On Wednesday Sisterhood of Young Israel of Val Royal combined with Val Royal Chapter, B'nai B'rith Women, for a fashion show.

DINNER

This coming Monday the Julius Bendit Chapter, B'nai B'rith, and Montreal Israel Bond Organization will tender a dinner.

BAZAAR

Recently Ezra Ladies Society of the Jewish Convalescent Hospital held a bazaar at Beth Moishe Synagogue.

GENERAL MEET

The Women's Division, Canadian Friends of Bar Ilan University, held a general meeting yesterday, at the home of Mrs. Michael Richler.

Rabbi Benjamin Hauer, national executive director of Mizrachi, reviewed Potok's The Promise.

MONTREAL OBITUARIES

BOROVITCH, GOLDIE. - On November 26th, late of 98 Thurlow Rd., Hampstead.

FRANKEL, TEMA. - On November 28th, late of 2400 Decelles St., St. Laurent.

GOLFMAN, ANNA. - On November 24th, late of Montreal.

MONTH, POLLY. - On November 27th, late of 5298 King Edward Avenue.

NEMETZ, MARY. - On November 30th, late of 3225 Appleton.

PLOTNICK, ROSE. - On November 30th, late of Montreal

RICHER, JOSEPH. - On November 29th, late of Montreal.

SCHWARTZ, LOTTIE. - On November 24th, late of 185 St. Zotique W.

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DR. URI ZOHAR
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Topic: "Directions In Israeli Economic Development"

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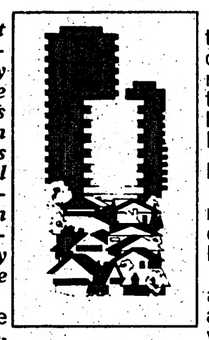
RESIDENTIAL PROPERTY TAX REDUCTIONS FOR 1969

A Special Notice to Tenants and Landlords

Tenants in apartment buildings should receive a little extra money this month under the Ontario Government's property tax reduction system. The system eases the burden of municipal and school taxes on homeowners and tenants. In effect, the Province is paying part of the property taxes for each eligible house and apartment.



Tenants should receive their reductions on or before December 31. Many tenants who vacated premises earlier in the year will have already received their reductions.

Here is what should happen:

IF YOU ARE A LANDLORD...

You must pay the full reduction to tenants who have occupied your premises throughout 1969. Payment must be made on or before December 31, 1969.

A tenant who moved in during the year and is still occupying your premises must receive one-twelfth of the total reduction for each month of tenancy. It must be paid on or before December 31.

A tenant who moved out during the year must receive a similarly proportionate amount within 30 days of the date he terminated his tenancy or on December 31, whichever is earlier.

If a tenant is in arrears, the tax reduction may be deducted from such arrears. However, the reduction **must not** be withheld because of damages or losses.

IF YOU ARE A TENANT...

You should receive your reduction from your present landlord on or before December 31, 1969.

If you moved out of an apartment during the year and have not yet received your share of the reduction, you should contact your former landlord immediately to make sure he knows where to send your payment.

Tenants in apartment buildings such as duplexes and highrises are usually eligible for the tax reduction. Tenants of flats or basement apartments in houses may not qualify because the premises they rent are not separately assessed. For example, roomers are not eligible. If you are unsure of your status or eligibility, contact your municipal tax office.

IF YOU ENCOUNTER PROBLEMS...

You should either telephone Toronto 363-7501 or write the Municipal Subsidies Branch, Department of Municipal Affairs, 801 Bay Street, Toronto 181. Officials are available to assist you.

Pamphlets outlining details of the 1969 tax reduction system can be obtained on request.

THE RESIDENTIAL PROPERTY TAX REDUCTION ACT (1968) (as amended)

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BURSTYN, JACOB. - On December 1st, late of 14 Stayner Ave.

CALLER, JACOB. - On December 4th, late of 1665 Bathurst St.

MELUL, JACOB. - On December 1st, late of 236 Vaughan Rd.

NEIMAN, IRVING. - On December 4th, late of 36 Barclay Rd.

ROHER, ELSIE. - On Dec. - ember 5th, late of 2601 Bathurst St.

STERN, ROSE. - On December 2nd, late of 21 Mayfair Ave.

STRAUSS, GOLDIE. - On December 5th, late of 4866 Bathurst St.

WAISGLASS, FANNY. - On December 8th, late of 54 Neptune Dr.

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by D. COHN

* A depiction of the candelabrum in the Second Temple, Israel's State emblem, has been discovered in Jerusalem, chiseled into a plaster wall opposite the Temple site in what now is the city's Jewish quarter.

It is eight inches high and five inches wide, the first detailed replica of the Second Temple candelabrum ever found. That on the Titus Arch in Rome, from which Israel's State emblem was copied, was sculped after the Temple's destruction.

The dig, by archaeologists of the Hebrew University and the Israel Government's Antiquities Department, has revealed the site of a Jewish quarter occupied during the 7th century BCE. Traces of successive occupations from Israelite to Crusader times also have been found.

The replica of the candelabrum was put on show to the public in the Israel Museum last week in time for Hanukah.

Another major discovery during the dig has been a motif of two cornucopias with pomegranates found engraved on a stone fragment. So far this Jewish symbol has been found depicted only on Hasmonean coins.

* Sigmund Freud never wanted to sit for a portrait or sculpture. He thought it a waste of time. Only once did he break this rule, for a sculptor named Oscar Nemon. Now, after thirty-eight years, a large statue, result of several sittings, will go on public exhibition in London. The figure depicts the founder of psychoanalysis seated, elbows out and hands on hips, the strong face harsh but also sad, with the head tilted forward. It is a cast of a small figure of Freud which Nemon made from sketches in the years he saw Freud in Vienna. The statue will be in bronze and almost nine feet tall, including the plinth. It is believed no statue of Freud stands in any other city of the world.

Nemon tells how he met Freud: the former was living in Vienna in 1924. Dr. Paul Federn, a leading pupil of Freud's who for years had tried to persuade the master to let an artist portray him, heard of the sculptor's works through one of his patients. The two men met. Dr. Federn told the 18-year-old unknown sculptor how much he wanted Freud to sit and how opposed to the idea he (Freud) was.

"I was living in Brussels in 1931 -- the year Freud was 75 -- when Federn asked me to immediately come to Vienna," Nemon said. "He told me at last Freud had consented to let me see him."

In Vienna, Nemon took a taxi to Freud's summer house on the outskirts of the city. "I entered his consultation room and Freud stood up. He had been sitting at his desk. He stood quite rigidly. I bowed. He said, 'Dr. Federn told me that you want to see me.' I said yes. And then Freud said in an unwelcoming way, 'Well, have you seen me?' "

Nemon still remembers his distress and confusion then. The room was half dark. Freud suggested they go out to the garden where he glanced at photographs of Nemon's sculptures.

"As he looked at them, without any real interest, I was doing a sketch. But when I came to his beard my one pencil broke," Nemon said.

Allowed to come back the next day for another five minutes, he appeared with a clay head of Freud that he had worked on nearly all night. Its face was mashed because the head had toppled during the taxi ride.

"Freud sat in a wooden chair in the garden while I started to redo the head," said the sculptor. He remembers how "silent and tired" Freud was during the few minutes he posed.

"I was feeling exhausted from the tension but gradually Freud became more interested. He had finally agreed to sit for me. And the first conversation he started began with the words, 'I suppose you know that yours is the oldest profession in the world.' "

The sculptor, timidly contradicting Freud, said he thought architecture was the oldest profession. Freud replied, "After all, didn't God make man from clay?"

Nemon, who was born in Yugoslavia in 1906 and is a British subject, also is the sculptor of a statue of Sir Winston Churchill in the House of Commons, which has been unveiled last Monday by Lady Spencer-Churchill.

* Barbra Streisand is considering a complaint to New York's Commission on Human Rights about her being rejected by a Park Ave. cooperative apartment house. She thinks rejection is partly because she is Jewish.

THRILLING THE SMALL FRY.-Ted Brock (center) as Captain Hook, who plots with two of his pirates to do away with Peter Pan and his band of lost boys. The ever delightful play, Peter Pan, returns to Toronto's Ryerson Theater for six more performances, Saturday through Tuesday, December 20th - 23rd.

Kishon

The lighter side of Israel

REVOLUTION

by Ephraim Kishon

They are putting on TV! They are putting on TV!

The glad tidings swept the country on the wings of frenetic joy, unprecedented since the uprising of the slaves in Imperial Rome. Along overloaded telephone lines, from balcony to balcony, the intoxicating news appeared: after aeons of socialist-clerical tyranny and helpless waiting for unlikely liberation, at long last. For the first time since the Destruction of the Second Temple, the immaterial majority had succeeded in obtaining something against the will of the Rabbi and his leftist Golem.

People were watching their sets, tears of joy streaming from their eyes: "That we lived to see this..."

Words fail us as we try to describe the excitement which gripped the masses in Zion. Strangers fell into each others' arms in the streets, passersby were invited into houses to participate in the celebrations. Quarrelling neighbours made up and embraced each other, married couples who had not spoken to each other for years danced cheek-to-cheek to the music floating from their sets. In Jerusalem, invalids rose from their wheelchairs and started walking...

In Zichron Ya'acov there was a spontaneous mass demonstration in support of the Broadcasting Authority: noted Weizmann Institute scientists went out in the street and danced and sang until daybreak; in Haifa port they worked overtime. The inhabitants of Jaffa - Tel Aviv became literally drunk with the thought that this Sabbath night they would not have to waste their time in night clubs and at stupid parties. Instead, ensconced in their favorite armchairs, they could properly observe the holiness of the Sabbath. Petah Tikva set off fireworks and sent congratulatory cables to the directors of the Broadcasting Authority in the wild hope that the latter were still in office. In Pardess Hanna they blew the shofar and in B'nai B'rak the synagogues filled with believers reciting the prayers said when one witnesses a miracle...

It was indeed a great miracle.

For many generations, people would relate the saga of how the Plenum of the Broadcasting Authority had acted heroically during the secret balloting and how the 12 apparatchiks had lodged an appeal. How lawyer Yehuda Ressler and his brother-in-law Eddy Kaplan had travelled Jerusalem-wards, those two brave men, a present day Yehuda Maccabi and Tuvia the Milkman. How they fought barehanded against rabbinical socialists and overcame them.

The 7th of November Revolution will become a national holiday, to be observed until the end of days. It was the day the majority rebelled and succeeded, for a fleeing instant, in imposing its will on the minority. Amen.

WHAT APARTMENT DWELLERS SHOULD KNOW

Ontario apartment dwellers should receive a little extra cash from their landlords this month - perhaps in time for Christmas.

The extra cash is a benefit to which virtually all homeowners and tenants are entitled under the Ontario Government's two-year-old property tax reduction system. This system was established by the Province last year as a means of easing the burden of municipal and school taxes. In effect, the Province pays part of the property taxes on each eligible house and apartment.

Under Provincial law, apartment landlords or their agents must pass on the tax reduction to tenants on or before December 31st, 1969. (Home-owners should have already received their reductions).

The system works this way:

The landlord receives the reduction from his municipality and is required to pass on the full amount of the reduction on or before December 31st, to those tenants who have occupied their premises throughout 1969.

Tenants who have moved in or out of apartments during the year receive only proportionate amounts.

A tenant who moved into an apartment during the year and is still occupying the premises should receive one-twelfth of the total reduction for each month of tenancy. This reduction should be paid by the landlord on or before December 31.

A tenant who moved out during the year should receive a similarly proportionate amount within 30 days of the date he terminated his tenancy or on December 31st, whichever is earlier.

Municipal Affairs Minister, Darcy McKeough, whose Department administers the tax reduction system said today that the bulk of the inquiries being received is coming from tenants who moved earlier in the year and have not yet received their payments.

"We suggest that a tenant who has moved during the year and has not received his entitlement should contact his former landlord immediately to be sure the landlord knows where to send the reduction."

Mr. McKeough said that tenants who moved out over 30 days ago and have not received their 1969 entitlement after advising their landlord of their new address should contact the Subsidies Branch of the Department of Municipal Affairs for assistance at 801 Bay Street, or telephone Toronto 363-7501.

Mr. McKeough said landlords cannot withhold the tax reduction from a tenant to compensate for real or alleged damages or losses. However, if a tenant is in arrears on his rent, the tax reduction may be deducted from the arrears, he added.

Generally tenants of separately assessed residential properties, such as duplexes and apartment buildings, are eligible for the tax reduction, but tenants in flats and basement apartments in houses may not qualify. Roomers, for example, are not eligible.

IN TRIBUTE TO A FINE SINGER.-Head table guests at a reception in honor of Russian Jewish singer Nehama Lifchitz at Toronto's St. Lawrence Hall following a capacity filled concert at O'Keefe Center: (left to right) Dr. J. Klinghoffer, director, Cultural and Educational Committee, Canadian Jewish Congress; Jacob Egit, executive director, United Organizations for Histadrut; Dr. Aba Gefen, Consul General of Israel; Nehama Lifschitz; Victor Gibion, chairman, Israel Histadrut Campaign; David Newman, Q.C., chairman, Education and Cultural Committee, CJC.

The reception was held under the sponsorship of Dr. Gefen.

Rabbi David Monson, chairman of the Golden Jubilee Committee, greeted the audience at O'Keefe.

TORONTO AFTER DARK

FAMILY SHOW

George M!, now at O'Keefe Centre through Saturday, December 20th, is a family appeal show with songs and dances that etched George Cohan's name indelibly in the annals of show business for more than two decades of his musical and dramatic hits. It is directed and choreographed by Joe Layton. The entire score is drawn from the treasure trove of Cohan songs (he wrote 400 over a period of 40 years) with lyric and musical revisions by Mary Cohan Rankin, his daughter.

OPENING

The first theater season of the St. Lawrence Centre for the Arts opens on Thursday, February 26th. There will be four world premieres of works by Canadian playwrights: Man Inc., written and directed by Jacques Languirand with music by Norman Symonds; Striker Schneiderman, a high comedy by Jack Gray, under the direction of Leon Major with set designs by Murray Laufer; Barker Fairley's new English version of Goethe's Faust, under the direction of Leon Major; Knackery For All, by the French-Russian playwright Boris Vian; Popcorn Man, a musical play for children, produced in association with the Young People's Theater.

SOMETHING NEW ADDED

Midnight Special, something new added by Toronto Workshop Productions, 12 Alexander Street, goes up every Friday and Saturday evening after the current play --- now, The Tempest --- is down. It features well known folksingers, jazz artists, dancers and theatrical personalities. Cedric Smith and Richard Keelan are in charge of this production. Midnight Special begins at 11:00 p.m. Included in the cast are The Perth County Boys, a singing duo--originators, writers and songsters. Milton Acorn, well known Toronto poet, has performed.

EXTENDED

The Ryerson Opera Workshop production of the Broadway musical hit, Peter Pan, was such a success recently that it will perform at Ryerson Theater at four matinees and two late afternoon performances, December 20, 21, 22, 23. Starring are: Sue Lumsden as the famous boy who wouldn't grow up, Peter Pan; Ted Brock as the world's meanest and funniest pirate, Captain Hook. Ed Siguard directs, assisted by Mrs. Blue Brennan. Producer: Paul Sinnott.

THIRTY IN ALL

Fifteen actors and fifteen actresses make up the thirty people signed for the cast of the tribal rock musical, Hair, opening at the Royal Alexandra Theater, Sunday, January 11th. They include actors from Vancouver, British Columbia, Portage La Prairie (Manitoba), Colgan, Hamilton, London, Oshawa, Ottawa, Peterborough, St. Catharines and Shelburne (Ontario), Rouyn, Quebec and Bay-de-Verde (Newfoundland). Also: two university students, one from York University in Toronto; one from McMaster University in Hamilton; three high school students from Toronto.

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Season's troubles

SOLVING GIFT PROBLEM

by Chaim Bermant

(In this age of teenage affluence, the choice of gifts for Barmitzvah boys presents quite a problem, particularly if you have a large circle of friends, discriminating taste but limited resources. How an imaginative writer solves the problem is told by Chaim Bermant.)

We have a division of labor in our family. My wife picks wedding presents and I pick Barmitzvah presents, so that we can approach every simcha (occasion) with perfect equanimity and no crisis over what to give whom.

In recent years my own choice of present has been fairly standardized, for apart from anything else Barmitzvah boys too are fairly standardized; they're all boys, all Jewish (or nearly all), all 13. When I was 13 the presents I most appreciated (apart from actual hard cash) were books. I also have sent books or, to be more precise, a book, one of my own, a study of Israel with lavish illustrations, so that those Barmitzvah boys who have not yet learned to read at least can have the pleasure of looking.

A gift, we are often told, should express something of the personality of the donor, and what is more expressive than his own creation, the sweat of his brow crystalized in print? I must have disposed of a good part of the edition in this way. And if you should happen to see a copy of my Israel book in a Jewish home, chances are that I've been to their Barmitzvah.

I did not mention any of this to my wife in case she should have reservations on the subject (like most women she has reservations about most things). But a few weeks ago we had coffee at a friend's house, and there on the coffee table, amid the silver milk jugs and the brown sugar, was a copy of my very own book staring at us and almost winking at me. I tried unobtrusively to push it out of sight but I was obtrusive in my unobtrusiveness. My wife picked it up, opened it and there it was, on the fly leaf, in black and white: "To ---, on his Barmitzvah, with best wishes from Chaim and Mrs. Bermant and family."

"How could you?" she later remonstrated, "your own book."

I thought there was something original in giving one's own, and I reminded her of our wedding and the drapery we received from the drapers and the napkin rings from the jewelers, and the fancy goods from the fancy goods merchants, all of them perfectly acceptable presents. "And don't the Rothschilds send money?" I added in a moment of inspiration. "Well I'm in the book business and I send books."

For her, a dress from Israel—latest fashion

"Lord Sieff doesn't send St. Michael's underwear," she said.

"Lord Sieff can afford not to," I said. "Besides, how do you know he doesn't?"

But she would not be convinced.

"How would you like it," she said, "if a rabbi sent you a copy of his collected sermons as a Barmitzvah present?"

Now she had a point there for as a matter of fact a number of rabbis, perhaps believing that I too was destined for the cloth, had sent me their collected sermons. Though I remember they had fine bindings I do not recall that they were among my most cherished possessions.

On the other hand, though I do not make extravagant claims for my work, I ventured to suggest that it probably was more interesting than a collection of sermons. Apart from anything else it had pictures, which sermons do not.

"But it's the principle of the thing," she insisted. "You can't send your own work, not even if you had written Paradise Lost, which you haven't. Books make perfectly fine presents, and they don't even have to be expensive books - so long as they are not your own."

So long as they are not my own. That gave me an idea. I would phone one of my friends, say Dannie Abse, and make a mutual Barmitzvah pact with him. I would send copies of his collected poems if he would send copies of my book on Israel. A brilliant idea, I thought, and I was dialing his number when I recalled some of his poems and it occurred to me that they might not be suitable for an innocent child on the brink of manhood:

"Later, the dark is shabby with paste electric of peeporamas, brothels, clubs and pubs....."

I tried Bernard Kops and several other Jewish poets next but kept stumbling upon situations unbecoming a Barmitzvah boy.

And then I remembered Dan Jacobson. I had read nearly every one of his books, had enjoyed them all, and as far as I could recall there was not a passage in any of them which could not be read aloud at a mother's meeting. He wrote as if Portnoy's complaint had never been diagnosed. As a matter of fact I used to send his books as presents before I began writing my own.

But then, as I reached for the phone, another thought struck me. Dan was an expatriate. Expatriates don't become invited to many Barmitzvahs, and if they do they don't always go, and if they go they don't always send presents. Whereas I, in a bad year, get as many as forty invitations (they may not be quite so numerous, but they often seem like it). It would be a mutual pact with unmutual benefits.

I had a better idea. I would enter into partnership with Dayan Grunfeld. He, if anything, has to attend even more Barmitzvahs that I and he has written an excellent translation with commentary of Samson Raphael Hirsch's magnum opus, Horeb. I could not imagine even the most precocious of Barmitzvah boys curling up with the book in an armchair. But I recalled that for my Barmitzvah I had received two versions of Maimonides' Guide to the Perplexed, each of which I found (and still find) more perplexing than the other, but they both looked immensely impressive on my shelves flanked as they were by all those collected sermons.

In the meantime I have come upon another solution. I am writing a new book, large, glossy, illustrated, drawing upon all the right sources, Rabbi Akivah, Maimonides, Samson Rahapel Hirsch, Chaim Bermant, Baden Powell, Kipling, Prince Philip, tailormade for the Barmitzvah trade - and writing it, moreover, under a pseudonym.

HONORED AT GALA DINNER.-Dr. Norman W. Shaul, who has inspired members, friends and the community at large in support of Israel's economic development, was paid tribute at a recently held dinner in his honor by members of Clanton Park Congregation. He received the Impressive Tower of David Award for his achievements on behalf of the Toronto Israel Bond effort.

Shown, from left to right: Mesdames Norman W. Shaul and Phineas Schwartz (seated); standing, left to right—His Excellency Hanoch Givton, Minister Plenipotentiary in the Permanent Mission of the State of Israel to the United Nations; Dr. Nahum L. Rabinovitch, spiritual leader of Clanton Park Synagogue; Dr. Norman W. Shaul; Aron Frankel, Israel Bond cochairman, Clanton Park Synagogue; Phineas Schwartz, dinner chairman; Meyer Feldman, congregation president; Sandor Hofstadter, parlor meeting host.

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HUMAN RELATIONS

FILTHY WORDS

DR. ROSE N. FRANZBLAU

QUESTION: Two weeks ago our daughter a professional, and married to one, called upon us to sit with our ten year old grandson, a fine, bright little boy, while they went to the theatre. In accordance with their instructions, we requested our grandson to go to bed at 9:30 P.M. He refused, using vile, filthy language.

We were both shocked and saddened by this. As gently as we could, we pointed out that such language is uncalled for and wrong and that, much to our regret, we would have to inform his parents. "I don't care, Mommy and Daddy use this language," was his reply. We were nonplussed.

When the parents were told, our daughter's defense was that these days such language is acceptable in their society. The child should have been told, she said, that little boys cannot say what their parents do, but that when they are parents, that privilege will be theirs, too.

We took vehement exception to her attitude.

ANSWER: Throughout the recorded history of mankind, the ability to use words to express oneself has given the child as well as the adult a sense of mastery, and of power.

The child's first words and sentences, which evoke so much attention and approval, give the words a magical power which makes others do their bidding.

In addition words are used by children as a form of reality testing. When the message they send out is understood and accepted, life becomes more real. When they are rebuffed, they learn the limits of reality, beyond which they must not trespass.

When a youngster says "drop dead", or "I could kill you", he gets the message of hostility across, without doing anything bad. So the word becomes the substitute for the forbidden act. When he finds that the relationship goes on despite the hateful language, he begins to see that the word does not have the magical power with which he had endowed it.

All youngsters sooner or later learn the four letter words, what parents call "dirty words". These usually have to do with sexual activity or bodily excrements.

Body functions are carried on in private, like sexual activity. To use these words, therefore, is then to become a party to the secret activity of his parents.

It is hard for a child to understand why certain words are considered "dirty" for a ten year old, but "clean" for a thirty year old. It conveys the impression that to be a grown-up carries with it the privilege of being a delinquent. This type of inconsistency between what his parents say and do confuses a child, and leads him to act up. Thus, by being stopped, he also hopes to stop them.

All youngsters manage to pick up these words somewhere or other. The secure child will indicate that he knows these words, and may ask his parents what they really mean. When the parent does not act as if the youngster had committed a crime, but gives a reasonable definition and tells the child when it is inappropriate to use such language, the magical power of shocking the elders is taken away from the words.

When they have lost their omnipotent fascination and attraction, the youngster drops their use as a means of startling the elders. Of course, there will be times when youngsters, like grown-ups, will use these words in anger, at home, or among their peers. They may also be used to show how "in" a youngster is on these private activities. However, as one approaches maturity, he doesn't have to resort to these words to startle or to shock.

That your grandson's usage of these "filthy and vile" words comes as a shock to you suggests that you don't see him too often. Perhaps when your daughter asked you to sit with your grandson, she felt she was opening the door toward establishing a closer relationship with the youngster.

But you may have felt somewhat intimated by this position. The child, reacting to this fear he felt in you, may have used these words to see how much he could get away with.

Although your daughter disagreed with you, she appreciates, deep down, that your concern for your grandson and his welfare was greater than your fear of her anger.

But to maintain or to better the relationship, it is important that you act as a grandmother and not as a parental disciplinarian.

PIRSUMAY NISA: Proclaiming the Miracle

Jewish husbands

New York (JCNS). - Although Jews represent only 3 percent of the American population, nearly 35 percent of the country's "runaway husbands" are Jews, according to Edward Goldfader, vice president of the Tracers Company of America.

He was referring to the thousands of middleclass American men who disappear each year to avoid the pressures and responsibilities of family and business.

But they are generally not too difficult to find. They rarely change their names and usually take the same type of job from which they have fled.

Goldfader said that his company discovers approximately 800 such fugitives each year and that most of them return home after a time.

Turning to the subject of Jewish teenagers who run away from home, Goldfader said the number, though relatively small, had been growing steadily in recent years.

He felt that, in this age of the "generation gap", parents were unable to understand why their children wished to flee from a home where they had been "given everything."

As for Jewish wives, they rarely run away from their homes but, when they do, it is usually because of self-imposed pressures of responsibility to family.

Recipe for the week

SPICED TONGUE

1 two-and-one-half-pound to three-pound smoked beef tongue
1/4 cup vinegar
1 teaspoon salt
1 1/2 tablespoons sugar
1 bay leaf, broken into pieces
9 whole cloves
1 medium-size onion, sliced
1 1/2 teaspoons lemon rind, cut into small pieces
2 whole allspice
2 ribs celery, cut in half

Cover tongue with water and bring to a boil. Drain. Almost cover tongue with fresh cold water and add remaining ingredients. Cover and simmer until tender, about two-and-one-half to three hours.

Let tongue cool in its water. Remove the skin and trim roots from thick end. Chill. Slice thinly and serve with horseradish sauce.

Yield: about 6 to 8 servings.

IMPORTANT THINGS
by Ruthie

It's remarkable sometimes to see how the human mind works. They say the little things in life are important. And you're not kidding.

* * * *

Take, for instance, this week, Hanukah. Sure, everybody knows the story of the brave, brave Maccabees and how they fought so gallantly and won, and how a little drop of oil burned eight days, and why we really celebrate and light the menorah. And, of course, we celebrate all this in shool and sing and dance and compare our Braves of Old with our modern defenders.

Even the newspapers give it a few lines, which is really something because it's so close to Christmas, everything is orientated to that time of year.

Now --- the important thing! What else but gorging on lotkas (potato pancakes)? You get pages and pages of new recipes. All of a sudden added to the conventional basics are apples, raisins, cinnamon, rum --- you name it, we have it.

I still like the traditional method, adding salt, paprika, black pepper, garlic powder. Are they ever yummy with sour cream for milkhig (dairy) and applesauce for flaishig (meat)!

So every night we run through the lighting of the Hanukah candles kaday (so that) we can wolf down the lotkas before they get cold. Sounds familiar?

* * * *

What's more important than a new dress for Yom Tov? Studying for an exam, I should think.

But then you hear, "Mommy, I started studying two weeks ago...I know it...I just have to review...my organization has a party...why can't I break it up a little to clear my brain? I promise I'll pass high...I need something new, I can't look like a slob...all my friends are going..."

Are you worn down by now? I know I am. And who wins? Avahda (naturally)!

* * * *

Right now my thoughts are flashing to the next big holiday, Passover. Why do I bypass Purim, one of the gayest --- and here I mention the "important" thing --- with its hamantashen (three-cornered cakes)? Because it's only a one-day festival.

What bothers me this year is, can I go someplace for the whole week? I think I'll go mad if I have to stay home and potchka (fuss) again taking out and putting back the Passover dishes. Comes at least one year when you feel you've had it.

So what happens? You stay home and potchka. In fact, you even have company --- oodles of guests. Because you take pride when you see your melekh (king) explaining the Exodus.

What's more --- here we go again --- your stuffed turkey is the best anyone ever ate. Which makes you a malka (queen) par excellence.

But you still wish you can go someplace.

* * * *

What could be more important for a mother than to stay in bed once for a whole day? Heavenly.

You figure, you'll cream your face, set your hair, wear your nicest bed jacket to give you a lift, snooze most of the morning.

Then you're reminded: what happens if you walk into the kitchen? Dishes on the table, not even stacked in the sink (excuse: I'm late for school). Peering into every room, you see closet doors open, ashes all over, bathroom lights on.

Nu, so you still want that rest? I guess it depends on what's more important to you.

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TORONTO WOMEN'S NEWS

LUNCHEON

Sisterhood of B'nai Israel Beth David Congregation held a paidup membership luncheon last Tuesday. A skit by the National Women's League was presented. Cast included Mesdames Harold Feldman, Joseph Feldt, Morris Shulman, Samuel Shulman, Wilfred Yaphe. Mrs. David Zucherbrott, Sisterhood president, presided.

EXECUTIVE MEET

The Hebrew Western Charitable Services held its executive meeting this month at the home of Mrs. B. Zablow. Mrs. Harry Frisch, vice president, chaired the meeting.

SPEAKER

Prof. Arthur Kruger spoke on, Jewish Youth in the Contemporary Jewish Community, at the morning session of a meeting of the Ontario Branch, National Women's League, last Wednesday. During the afternoon, reports were given on Canadian public affairs and the Torah Fund which supports the Jewish Theological Seminary in New York City. Members presented a script.

Host was Beth Emeth Bais Yehuda Sisterhood.

NEW GROUP

Sisterhood of Beth Jacob Synagogue has initiated a bimonthly ladies study group which will be held Tuesday mornings, Rabbi M. J. Burak will discuss Jewish laws and customs. First meeting was held on November 25th.

TEA

Shevet Moriah of B'nai Akiva will present a tea and fashion show this Sunday afternoon at Shaarei Tefillah Synagogue.

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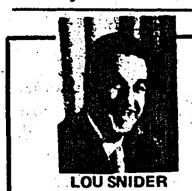
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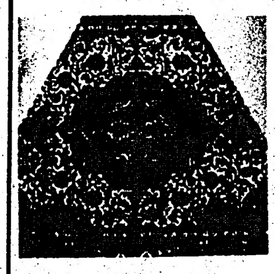
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GUEST SPEAKER.- Dr. Aba Gefen, Consul General of Israel in Toronto, who was the keynote speaker at a Hanukah Evening, last night, at the Labor Zionist Center, 14 Viewmount, Toronto. It was on Hanukah, 1920, that the Histadrut was founded in Israel.

This Hanukah Evening was one of the events of the Toronto Campaign in celebration of the Golden Jubilee Year of Histadrut in Israel.

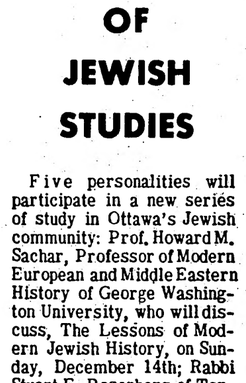
An Israeli movie was shown.

DISCUSSED HEBREW LANGUAGE. - Prof. Chaim Rabin, chairman of the Institute of Jewish Studies at Jerusalem's Hebrew University, who just has concluded a crosscountry tour of major Canadian universities and Jewish communities where he has spoken on various aspects of the Hebrew language. In Toronto he delivered the Sabbath morning sermon at Beth Tzedec, addressed the Keren Hatarbut, met with campus youth, addressed the faculty and staff of the Department of Near Eastern Studies at the University of Toronto and the Department of Linguistes and Language Training at York University. Prof. Rabin's tour was arranged as a cultural service of the Canadian Friends of the Hebrew University.

OTTAWA NEWS

NEW SERIES OF JEWISH STUDIES

Five personalities will participate in a new series of study in Ottawa's Jewish community: Prof. Howard M. Sachar, Professor of Modern European and Middle Eastern History of George Washington University, who will discuss, The Lessons of Modern Jewish History, on Sunday, December 14th; Rabbi Stuart E. Rosenberg of Toronto's Beth Tzedec Congregation, who will speak on, Love and Sex in Our Time, Sunday, January 11th; Rabbi Irving Greenberg, Associate Professor of History at Yeshiva University and spiritual leader of Riverdale Jewish Center, whose topic is, The New Encounter of Judaism and Christianity, Sunday, February 8th; Elie Wiesel, journalist and novelist, who will discuss, Legends of Our Time, Sunday, March 22nd; Rabbi Mordecai Kaplan, founder and leader-emeritus of the Society for the Advancement of Judaism, who will speak on, Judaism as a Dynamic Civilization, Sunday, April 12th. General theme: Learning for Jewish Living. Place: Jewish Community Center.



HEADS GROUP. - Abe Nyman, president of Toronto's Ostrovtzer Society which will purchase an ambulance in Israel for Kupat Holim, the Health Department of Histadrut.

The Ostrovtzer Society, founded 48 years ago, is well known locally for its participation in all welfare projects in the city, and particularly for its support of Israel.

Louis Starkman is past president; J. Snider, secretary; M. Rosenberg and S. Zweigman, key members.

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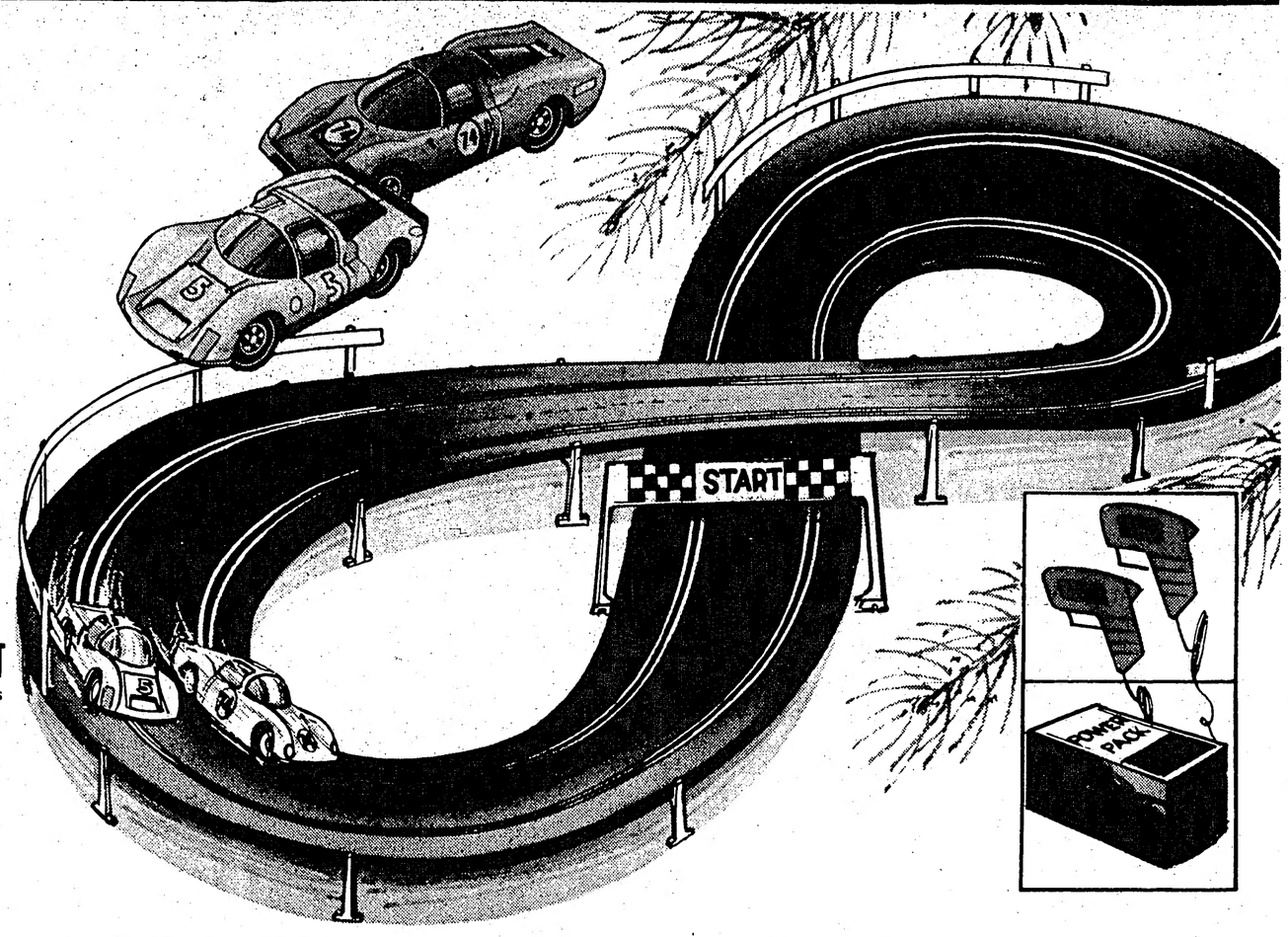

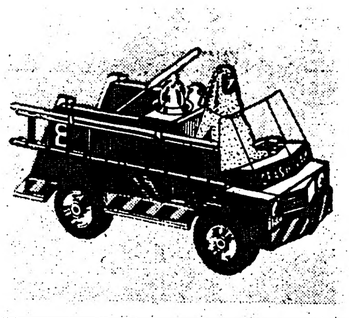

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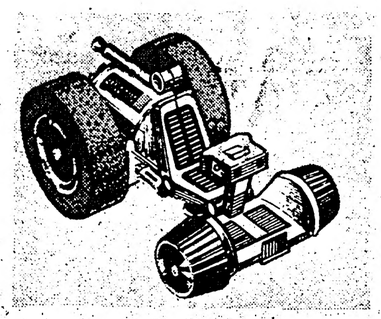

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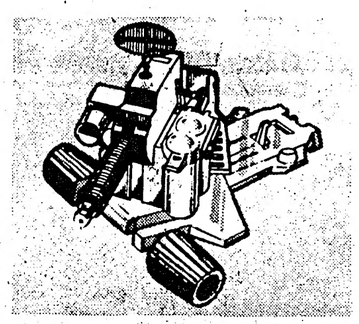

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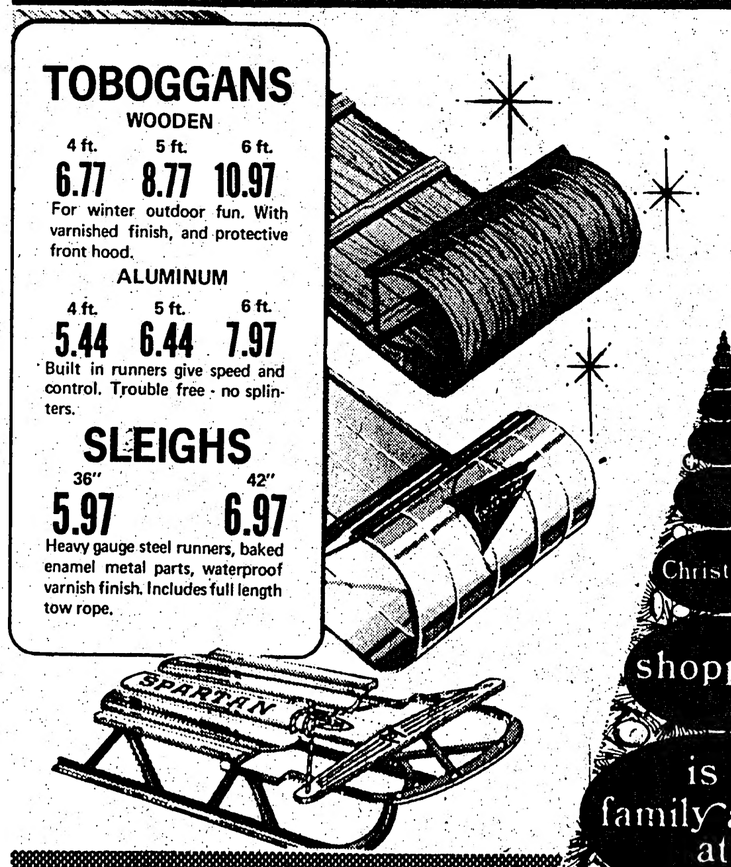

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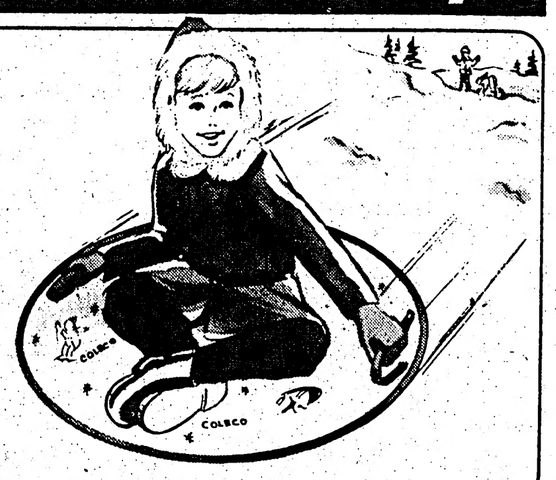

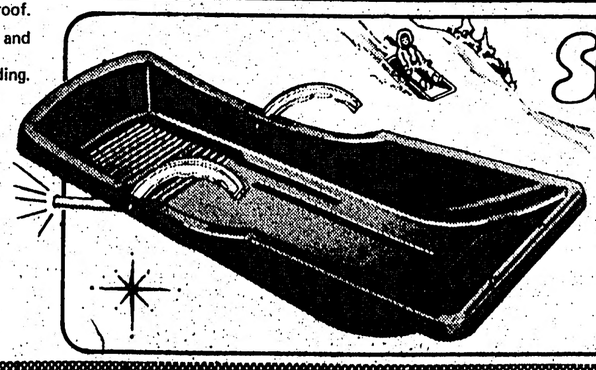

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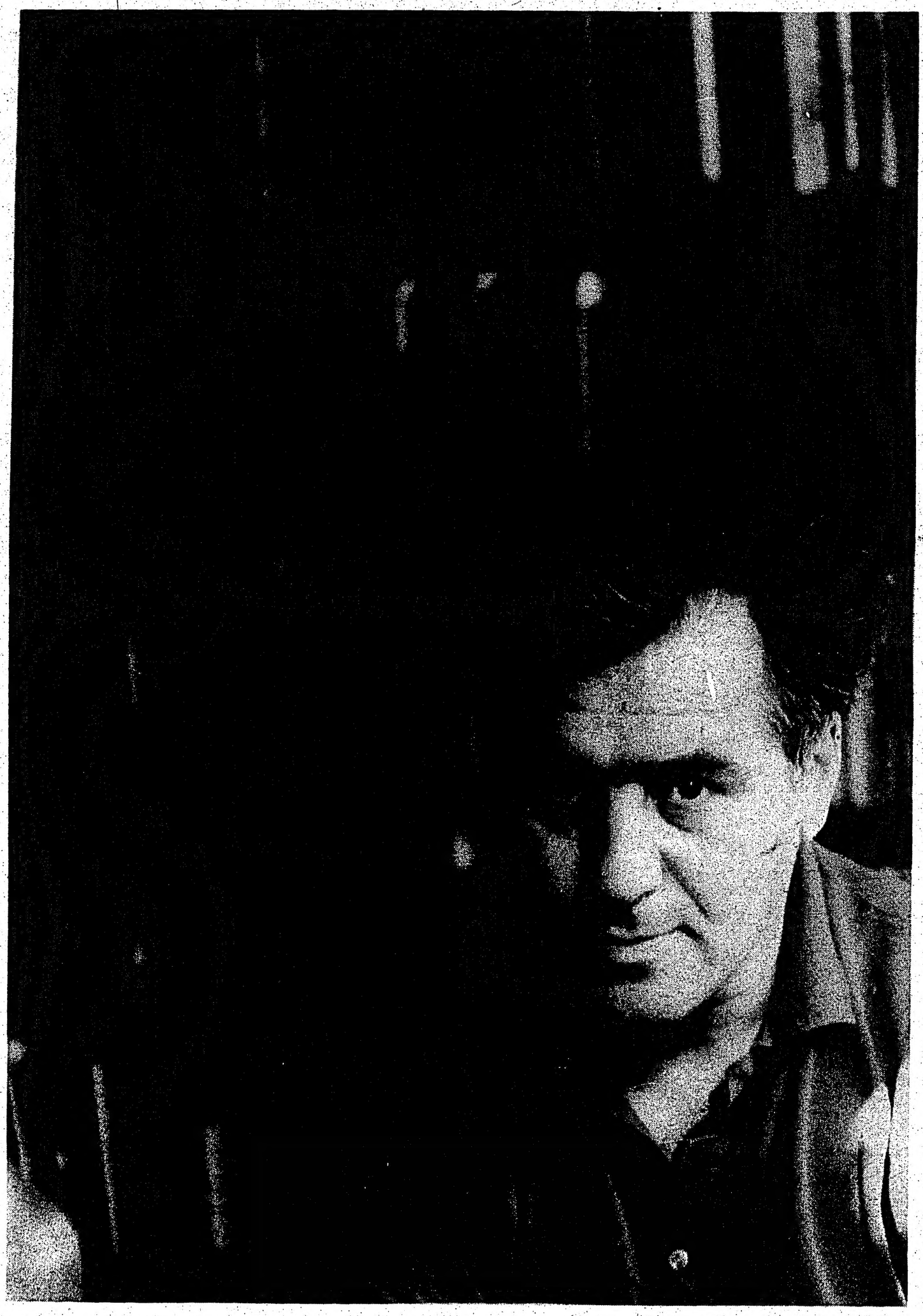
THE CANADIAN JEWISH NEWS

5730

Hanukah MAGAZINE

GOODWILL SEASON SUPPLEMENT | TWELVE PAGES | FRIDAY, DECEMBER 12, 1969



A POET VIEWS HIS MONTREAL: IRVING LAYTON

The Jews of Quebec from today to tomorrow

WHAT HAPPENED TO OUR NICE GIRL NEXT DOOR

SHE WAS BAT MITZVAH - NOW SHE'S ACCUSED OF BOMBTHROWING

HANUKAH GOODWILL GREETINGS

Question-and-Answer session with fiery Irving Layton

IN QUEBEC: TOTAL BLINDNESS COMPLETE FAILURE OF THOUGHT

The Canadian Jewish News recently conducted an exclusive interview with the controversial Irving Layton, poet, author and critic.

Mr. Layton who is now Professor of English at York University was interviewed by our editors.

C.J.N.

We wish to discuss with you the Jewish community in Quebec, which is now very, very relevant to the Jewish situation in Canada, and because it is the home of the largest Jewish community here. In my opinion, the attitude of some Jewish leaders is puzzling.

This question regards the quote attributed to you recently to the effect that the "Hanukah lights are going out for the Jews of Montreal."

I.L.

That quote is correct. What was incorrect was the slanted story that the United Press put out across the country that the lights were going out in Quebec -- and that led to a gross misinterpretation of what I had really said.

The reference was to the Jewish community that I had known as an adolescent. The community stretched between Bleury and St. Denis from west to east, and from Laurier and Craig, north to south -- that was the Jewish community. My point was that this Jewish community, through the economic and social developments that have taken place in the city and the province, no longer exists.

C.J.N.

This is an observation that could be made about affluent Jewish communities all over North America. Didn't you imply that the pressure of the Separatists was involved significantly?

I.L.

I spoke broadly. Of course, the movement for Separatism is one I would not ignore, but I never brought stress to bear on the Separatist Movement. It was the furthest thing from my mind that the Separatist Movement in Quebec had singled out the Jewish population for special treatment, or that there was hidden antisemitism at work.

C.J.N.

How do you view the recent hookup between the Separatist groups and the anti-Zionist terrorist groups?

I.L.

That is very significant and shows the change which has come on a very wide political front, particularly as it bears on the question of one's Jewishness. I would say that it is all part of the Leftwing, antisemitic political orientation and needs of the Soviet Union, feeding a wide variety of subversive as well as anti-Zionist movements.

These movements are like streams from one central sea, pouring out into many different territories. It is inevitable that you are going to get a fallout of antisemitism in other parts of the world, and this kind of linkage is producing all sorts of strange political bedfellows. In every case, the thread is a red one.

C.J.N.

Do you think Separatists will benefit from this?

I.L.

That is hard to say. As I understand it, their point now is to cause as much trouble as they can in society. That seems to be the main tactic known as confrontation. I believe there are people who are being specially trained in the knowledge, skill and ability to paralyze the nerve centers of any community. I see a master hand at work. The Separatists will hook up with the Arab terrorists; the Arab terrorists will hook up with the Cuban terrorists.

I am not talking about Levesque -- I am talking about extreme Separatists. It is a policy strongly accepted by leftwing groups in a way which was not accepted fifty years ago. There may have been incidental assassinations, but Lenin frowned on terrorism. I think that what has happened now -- the impact of guerilla warfare in Viet Nam and some schools of thought in the Soviet Union -- is that terrorism has been adopted because society today is much more complex.

C.J.N.

Is there definitely a link between the French terrorists and Algeria?

I.L.

This I take for granted. The Algerian terrorists who were trained in Russia received arms from Moscow. The Western world is under a consistently ruthless attack, and it had better begin to understand the nature of that attack.

C.J.N.

Is it not a fact that the attitude of certain "Jewish leaders" is puzzling? They would dictate the Jewish writers, how to write in order to please the ladies' auxiliaries. They forget that an artist is not a rabbi; he writes as he pleases.

I.L.

There is blindness and unwillingness to face facts. I do not think that the Jewish community has been given leadership and consequently I think they are being trussed up ideologically for another disaster.

The Jews have identified themselves with the Anglo-Saxon community almost exclusively. While there may have been some justification for that in the past when the breath of Catholicism was strong, and Jews were not welcome by the French Canadian population, there has been no excuse for the persistent blindness they have exhibited during these more critical times.

There has been no effort made on the part of the Jews to rethink some of the postulates of their social being in that region, and no one has come out to explain very clearly what the central issue in that area is. Therefore, the Jews are beginning to panic. They are beginning to indulge in erratic behaviour. Most of them are again burying their heads in the sand in the same way their compatriots did in Germany. What we need are a couple of poets at the head of the Jewish Congress.

The Jewish Congress serves a good purpose as long as the waters are not troubled. Now I think the waters are troubled enough to make them realize that they have to engage in another kind of thinking. It is a failure of thought -- a lack of sympathy. Generally, as I have read social history, it is a failure of imagination. The Jews can produce very thoughtful people -- rabbis galore -- social leaders galore -- what they need is a man of imagination that can take them into the core of a novel situation. What is required today is an imaginative grasp of the new dimension of this problem.

C.J.N.

In connection with the situation of the Jews in Montreal being in a ghetto, I do not think it is the fault of the leaders of the Jewish community. Maybe the basic problem within the general North American Jewish community leadership is: our Jewish society has too many professional Jews who always have to find a problem.

Roth made a mistake, but isn't it true that masturbation in politics is a Jewish characteristic and that is where he failed? Am I right? What about the statement that the Canadian Jewish Congress is against the school board at St. Leonard? They say that it is discrimination that children of immigrants should be required to attend a French school. Why doesn't the Jewish community come out and say we oppose it? What do you suggest? Should we wait and hope? Perhaps it is the fault of our intellectuals, poets and writers that they do not organize demonstrations to put the leaders out.

I.L.

I would agree with you there, but in the light of my own experiences in Montreal and the province, I do not know how broad a following you would get among the Jewish intellectuals on that particular issue. I don't know how many Jewish students there are outside of the militant leftwing who are concerned with the issue.

C.J.N.

Why don't we have a public debate without professional leaders?

(continued on page 3)

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Hanukah

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"MY JEWISHNESS CANNOT BE ERADICATED"

(continued from page 2)

I.L.

Yes -- I agree. What the situation calls for right now is a very determined effort to get the Jews aroused to the seriousness of the whole situation in Quebec. The Jews are alarmed and anxious, but I have seen very little clear thinking about the issue.

Several years ago the La Presse interviewed me to find out what their feeling was on this issue -- it was five years ago. It is appalling that all the Jewish leaders fell like chips from a block when opposing the aspirations of the Separatists. We must not identify ourselves exclusively with the English Canadian ethos.

C.J.N.

What is poetry today? How does a poet feel? Is he just as lonely as Rimbaud?

I.L.

Something has happened. I think I can put my finger on it. The thing that has happened is a social phenomenon. The poet knows he is the only free man in society -- a society which has become computerized. He stands now as a symbol of an individual who has escaped from modern affluence. For this reason the poet, for the first time in North America, has become a culture hero.

C.J.N.

Is that altogether a good thing for poets and poetry?

I.L.

No, there is an eagerness to accept the testimonial of one who is unemployed and does not sell soap or work in a factory with his hands.

Today over 200 young men and women in Canada claim they are poets, and have their claims accepted. There are so many more reviews to do -- more publications of little magazines -- the writing of poems has turned into an industry.

The poet today no longer appears as the lonely persecuted figure, the one who climbs an ivory tower. Today the poet is a public figure. He dons the mantle of a prophet. He has a message, and he sells his message as in the 19th century when they sold patent medicine.

Today Allen Ginsberg has a Volkswagen with his name in big letters -- written as big as Coca Cola. He appears on the campus with a black beard, reads his poems, and then undresses. If his boyfriend is with him, it becomes more sensational. This fills a need on the part of a certain section of the middle class. They are getting culture with a stiff dose of sensationalism. Other poets have different acts: one appears intoxicated on the platform, and one makes a rambling melange of four speeches. The poet has become an entertainer.

C.J.N.

This activity of some poets -- perhaps it demonstrates that we have reached a situation in North America where there is more tolerance. Do you think this shows we have reached a certain degree of tolerance in our society?

I.L.

The word is acceptance, or perhaps resignation. Everything goes. Tolerance means there is some standard an individual holds. He sees a violation of that standard, but tolerates it. Today we have the disappearance of all standards.

Behaviour can be erratic, mad, insane, ugly, and it does not matter. I regard this as a symptom of a society that has lost any sense of meaning or purpose or standards or values.

C.J.N.

In Eli Mandel's book about you and your upbringing in Montreal, the author explores your conception of poetry, but he never says anything about you as a Jewish poet.

I.L.

I would have to know just what you have in mind when you say, "a Jewish poet." I am a Canadian Jew writing in English. Jewishness in me cannot be eradicated. It is a part of my personality, like a broken nose, and it certainly has entered into the composition of my writing, even when I am not dealing with Jewish problems. The Jewish sensibility is going to be there. I saw my mother bless the candles on Friday. The blood courses through me from the remote past. I think it is a serious omission on the part of Mandel.

C.J.N.

Mandel quotes you on an issue which I found extremely intriguing. He says the failure of literary criticism in Canada is due to the WASPS.

I.L.

My feeling when I started to write and read my reviews was that my kind of temperament and disposition were not acceptable to a society dominated by white Anglo-Saxon Protestants, and I think there was a kind of gentility which was rationalized or developed in different forms.

The younger poets can now enter into the breech. I was the first poet to speak about sexuality -- to celebrate the body. Man is not only mind and spirit, he also has a body.

The Jew has a feeling for the totality of the human being and human experience. I found something limited, dry, arrid, about the literary situation at the time. This was not for me. I had to go my own way and create an audience. Subsequent developments have vindicated me.

C.J.N.

We are living in an age of student revolt. We had a discussion in one of my seminars about one of your statements. You said it was impossible for an academic person to really teach poetry properly. I would like to hear more about this.

I.L.

An academic is one who has an historical or critical interest in literature, for whom literature is not a living, vital reality. An academic for me is one who deals with literature. I distinguish him from the scholar and I link him up with the pedant. Some of my best friends are professors, and I have been a member of the academic community for most of my life. When I began to write I realized that there were academics who were upset by the living reality which I was putting into my short stories and poems.

C.J.N.

Is there no role for them at all?

I.L.

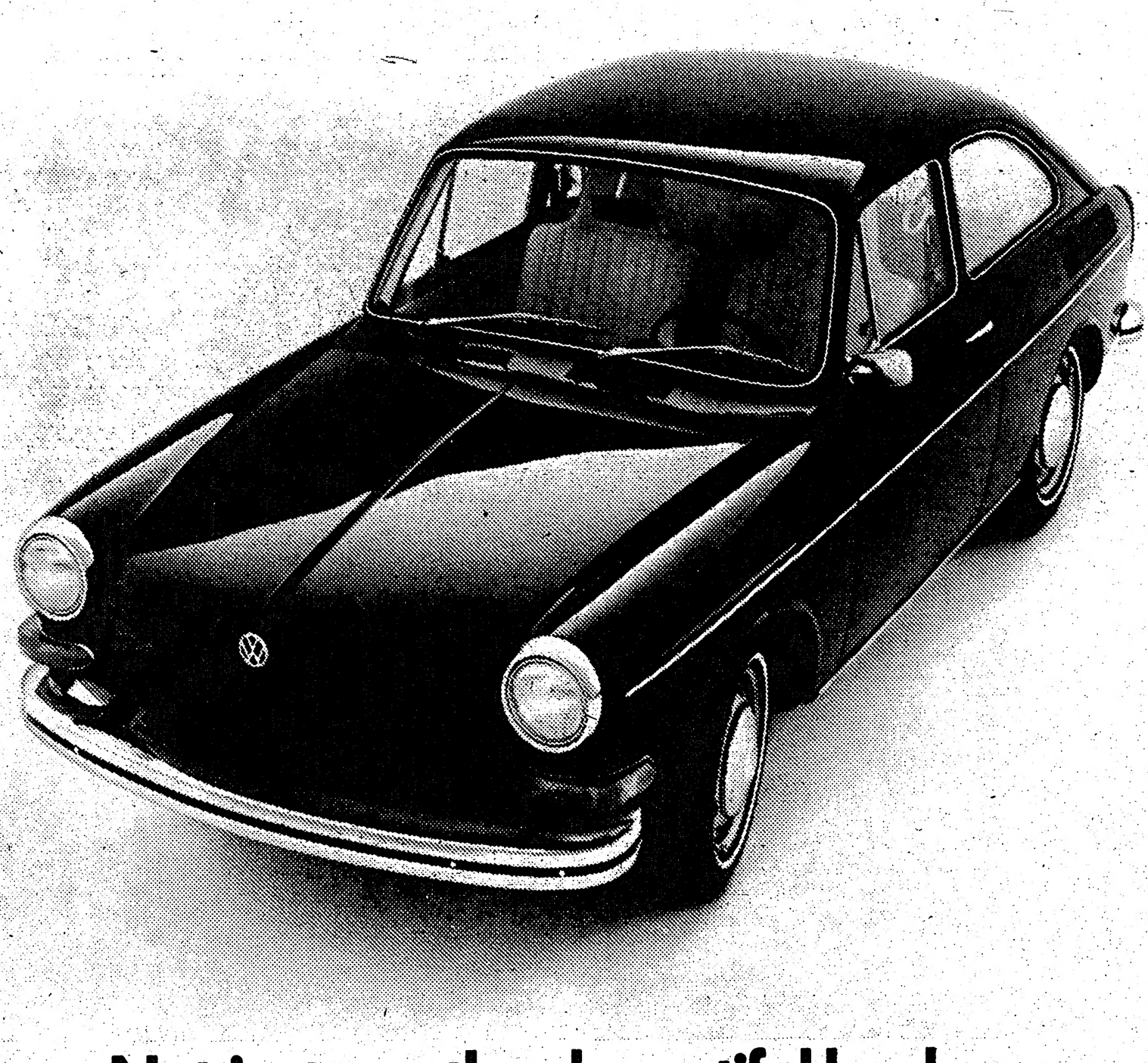
Yes, there is a role, in a sense that someone remote from literature and life can give needed bibliographies, and all that sort of thing, which serves a useful purpose. When they confine themselves to that, I accept them as brethren laboring in the same vineyard.

It is when these people do not know their place, and go on to make criticisms of living writers and writing, that my hackles rise up. When your academic becomes interested and shows he is aware of living phenomena, then he is no longer an academic. I do not have any use for learned pedantry. I have the greatest admiration for scholars.

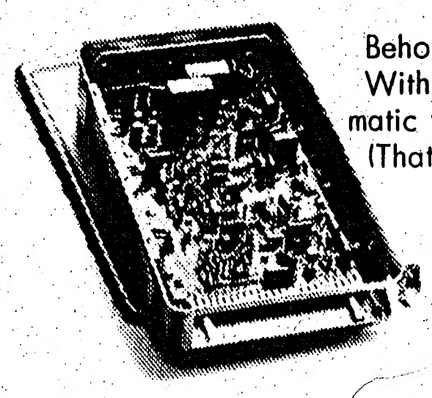
There is a place for dissection and analysis of literature, and I admire people who do that. When I am angry it is because people who are pedants attack those who are out there in the front suffering as creative people do, and going through humiliation and pain and turmoil to create the lyrics which they hope will be imperishable. This is for me the living thing.

What I object to is the pedant in whose veins the sap has dried up, who fears all exhibitions of vitality. He beats the suffering poet on the head with his footnotes or scholarship. This is what I had to endure for nearly fifteen years.

(continued on page 4)



Not just another beautiful body, but a car with brains.



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"Israel was an eyeopener for me"

(continued from page 3)

C.J.N.

The existentialist solitude of the poet -- it has perhaps helped the poet?

I.L.

To me all poetry is existential. The poet is one who lives in solitude -- that is his religion.

C.J.N.

Who is your favorite poet and critic?

I.L.

I have a pantheon of poets to whom I return again and again. Shakespeare -- this side of idolatry; I love the work of John Donne; when I was young, Shelley and Byron. I still consider Byron one of the great satirists of the English language. In our time, Yeats, Eliot, Stevens. Eliot is not one of my great loves. I prefer the vitality in Yeats -- a kind of human wisdom.

C.J.N.

In July, 1968, I read about your trip to Israel and I am very interested to know what your reactions were.

I.L.

Israel was an eye opener for me. I went with all kinds of doubts and reservations. What I saw was what I had hoped to see, but did not dare to expect. I found a community around a central idea -- a sense of community and beauty and justice. This is what impressed me: the quality of the people, their humanity -- it was the Jew as I wanted to think of him.

It was the antithesis of the bourgeois materialistic Jew of my boyhood experiences -- the ideal type. This was not the man who made the most money -- there were other values that were not so blatantly materialistic. Alienation and dislocation did not have any reference or meaning. With peace there would come a marvelous flowering of culture and a true renaissance of the spirit.

C.J.N.

What is a Jewish poet? A Jewish minister in France is simply a French minister. The Jewish poet does not have to have a censor over him. Do you think the Jewish community should grow up to know what real literature is in every community? We are too sensitive about what the Jew writes.

I.L.

This reminds me of the 1930's, when it was very fashionable to put down good canons. Michael Gold was the poet who laid down seven or eight canons for proletarian literature. You were supposed to recognize the masterpiece at the end -- good triumphs over evil. Poetry is freedom. For me the Jew has been willing to probe, to explore -- nothing frightens him. He has accepted the challenge of his humanity.

The Garden of Eden story tells me that God was the first creator, and He created man and woman. But He said, "You are not going to create anything. I don't want any rivals." So He said, "You stay put and do as I tell you, and everything will be fine."

But our ancestors fooled Him. They took the apple, and by that act they became as creative as God. God can create and still be perfect. This is the paradox no one can explain. Man creates only out of suffering. This is the price the human being must pay for his creativity. For me the Jew has manifested this principle more than any other race of people. A Jew is a poet or novelist or anyone who says, "I am going to make something undreamed of -- never seen before." I would oppose any restrictions forced upon an artist. We must accept that burden of creativity.

JEW

You ask me
'what is a Jew? '

One of Abraham's seed
participating
in an eternal colloquy
concerning the nature
of God and Man

While the others
when not louts
or murderers
holding up the discussion
with blows and shouts

Stand around and listen

Irving Layton

OSIP MANDELSHTAM

(1891-1940)

I once did an hour-long TV show reading
from your *Stamen* and *Trivia:* out there
were my compatriots who had never before
heard of your name and pain, your nightmare fate;
of course the impressario spoke impressively
about your stay in Paris where you mastered
the French symbolists, your skill as translator
(what pre-Belsen Jew hadn't promiscuously
shacked up with five or six gentile cultures)
the Hellenic feeling in your prose and poems
- to be brief, he filled in the familiar picture
of enlightened Jew ass bared to the winds

But when that self-taught master symbolist
il miglior fabri put you on his list of touchables
that was the end; you perished in the land waste
of Siberia, precisely where no one knows and few care
for in that stinking imperium whose literature
you adorned like a surrealist Star of David
you're still an unclaimed name, a Jewish ghost
who wanders occasionally into enclaves
of forlorn intellectuals listening
for the ironic scrape of your voice
in the subversive hum of underground presses

I know my fellow-Canadians, Osip:
they forgot your name and fate as swiftly
as they learned them, switching off
the contorted image of pain with their sets,
choosing a glass darkness to one which starting
in the mind covers the earth in permanent eclipse;
so they chew branflakes and crabmeat gossip make love
take out insurance against fires and death
while our poetesses explore their depressions
in delicate complaints regular as menstruation
or eviscerate a dead god for metaphors;
the men-poets displaying codpieces of wampum,
the safer legends of prairie Indian and Eskimo

Under a sour and birdless heaven
TV crosses stretch across a flat Calvary
and plaza storewindows give me
the blank expressionless stare of imbeciles:
this is Toronto, not St. Petersburg on the Neva;
though seas death and silent decades separate us
we yet speak to each other, brother to brother;
your forgotten martyrdom has taught me scorn
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What happened to the nice Jewish girl next door

BRILLIANT JANE ALPERT

LINDA CHARLTON OF THE NEW YORK TIMES TELLS THE STORY OF THE MISLED FOREST HILL GIRL WHO ESPOUSED "REVOLUTION"

A slender girl in tan slacks and a matching sweater, she walked across the stage to the microphone at a pace that was just efficient, neither hurried nor leisurely, and when her toe snagged a cable, her recovery was smooth. Then she began to talk, matter-of-factly, about how she'd had to change her weekend plans.

"The one thing I wanted to do,' she said, her voice a little high-pitched, "was to go to New Haven." A demonstration was taking place there for a group of Black Panther women in jail on murder and kidnapping charges.

She went on to tell her "brothers and sisters," a sub-culture nesting in the dusty garishness of a side-street hotel ballroom, that she was restricted to Manhattan by the terms of her release in $20,000 bail.

The audience had paid $2 apiece to hear her - after the slow chanting of Allen Ginsberg, the slamming beat of electric guitars - at a gathering staged for the dual benefit of her legal defense and of Rat, the militantly radical underground newspaper.

Her name is Jane Lauren Alpert, and she is about halfway between her 22nd and 23rd birthdays. She was arrested November 13th, with three other persons, on charges of conspiring to bomb Federal property.

She had pleaded not guilty and no trial date has been set. The arrests followed a string of bomb scares and explosions in the city during the last five months.

Jane Alpert is a young woman who has taken a route that others of her generation have followed and are following. For her, it led from Forest Hills, Queens, to a $69.40 East Village apartment, from academic honors and a career as an editor and graduate student to a fulltime commitment to dissent as a staff member of Rat, whose purpose, a spokesman said recently, is "to cover the hip revolution, the transformation of American culture."

Jane Alpert in Swarthmore graduation picture. She majored in Greek and graduated with honors in 1967.

She exemplifies a process of alienation and radicalization among some young, educated men and women that has become the subject of increasing concern and discussion among sociologists, educators, psychiatrists and political analysts of the right as well as the left.

The girl who spoke that night with flat bitterness of the "racism and oppression" of "the system" was born on May 20, 1947, in Lenox Hill Hospital, the daughter of Corinne Devon Alpert and John L. Alpert of Forest Hills. Her father is a vice president of Jelrus Technical Products of New Hyde Park, L.I., a dental-equipment firm; her mother is a junior high school mathematics teacher in the public school system. She has a brother, Skippy, who is a 19 year old student at Brandeis University.

In the seven-storey, white-trimmed brick apartment building at 67-71 Yellowstone Blvd. where the Alperts have lived for about 15 years Miss Alpert is remembered as a girl who was "so polite, so respectful." There are eight apartments to a floor, reached by two banks of elevators

(continued on page 6)

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JANE ALPERT

(continued from page 5)

rising from the large, mirrored lobby. The Alperts live in a 4 1/2 room apartment on the fifth floor looking out over a neighborhood of similar pseudo Colonial buildings.

The family holds membership in Temple Isaiah, a liberal Reform synagogue in Forest Hills where social consciousness and the ethical values of Judaism rather than ritual are stressed. It was here that she attended bas mitzvah, or confirmation, classes.

PARENTS
ARE UNAVAILABLE

Since their daughter's arrest, her parents have left the apartment and made themselves unavailable, but they are described by other tenants in the same sort of terms used about their daughter. Her father, one neighbor said, was the sort of man who would invariably ask if he could carry your package, even if the package was just a container of milk.

At Forest Hills H.S. the 4,000 student mostly white, middle class school at 67-01 110th Street from which she graduated in 1963, Miss Alpert was described by officials as "the kind of girl you'd say was most likely to succeed," as quiet, hard-working, apolitical. Miss Marilyn Brandee, a former English teacher, said she was "a marvelous student, a great girl, a teacher's delight."

She was outstanding in science as well as literature, and was one of 34 New York City students to win a National Merit Scholarship in 1963; about 1,400 were awarded nationwide that year.

Her yearbook picture shows a smiling girl with dark hair slightly shorter than collar length. Under the picture there is her name and the sole notation, "Science Honor Society," to which she belonged. Some of her classmates underlined their pictures with their aspirations, such as "Teacher." There is none for Jane Alpert.

"What I particularly remember about Jane is in a course in which we were really caught up in the symbolism of 'Moby Dick,'" a high school classmate and friend recalled. "Jane was really excited about that. We all got excited about whether it was Ahab's right leg or left (that was missing), because that would be crucial. Jane and I went through the entire book and never found it.

"She was just like everyone else. We were excited, bright, intellectual kids. We all knew we'd make good. We were not political at all.

(continued on page 7)

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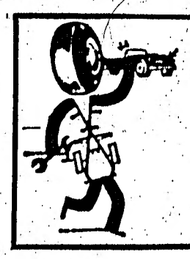

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JANE ALPERT: SHE WAS GIVEN TO ENTHUSIASM

(continued from page 6)

This was pre-Kennedy (the November, 1963, assassination of President John F. Kennedy). None of us really got terribly involved. I don't think my generation really got involved in being interested in politics until after the assassination. We didn't feel it was necessary for us.'

These were young and highly intellectual teenagers, and there was, in the classmate's recollection, little interest in the social-sexual rituals of dating: "All of us used to go down to the Village and folk-sing around Washington Square. Those of us who are now the most middle class, bourgeois, pro-war Republicans did it along with the rest."

Miss Alpert, having applied to both Radcliffe and Swarthmore, entered Swarthmore - a relatively small co-educational Quaker college with high academic standards, about 30 minutes' ride on a suburban train from Philadelphia - as a prospective English major in September, 1963. But as a freshman she also took a course in beginning classical Greek with Prof. Martin Ostwald, who said:

"I remember the conversion . . . It was at the bottom of the stairway (in Parrish Hall, the principal administration building), and she introduced me to her parents and said, 'Mr. Ostwald, I've decided to major in Greek.'

"She was very excited about it. She was given to enthusiasms -- something catches her imagination and she is all aflame."

The flame endured; she spent the summer of her junior year in Greece under the auspices of The American School at Athens summer school working in archeological digs. Her thesis was concerned with "the imagistic patterns" of Homer, which was in line with her generally "more literary than historic" approach, according to Miss Helen North, chairman of the classics department.

On the basis of her summer work, she had been offered and accepted a similar job at an excavation in Isthmia, to start in September, 1967. This was still her apparent intention even after the Greek Government was overthrown by a military juanta, according to her teachers.

Neither the teachers nor any of the few former students who could be found to remember her at all has any recollection of Miss Alpert as especially political or as a radical person in any sense: "I don't remember an extreme in any direction," said Miss North.

She graduated with honors in June, 1967, and almost immediately got a job as an editorial secretary with the American office of Cambridge University Press here. She made what her employ-

(continued on page 8)

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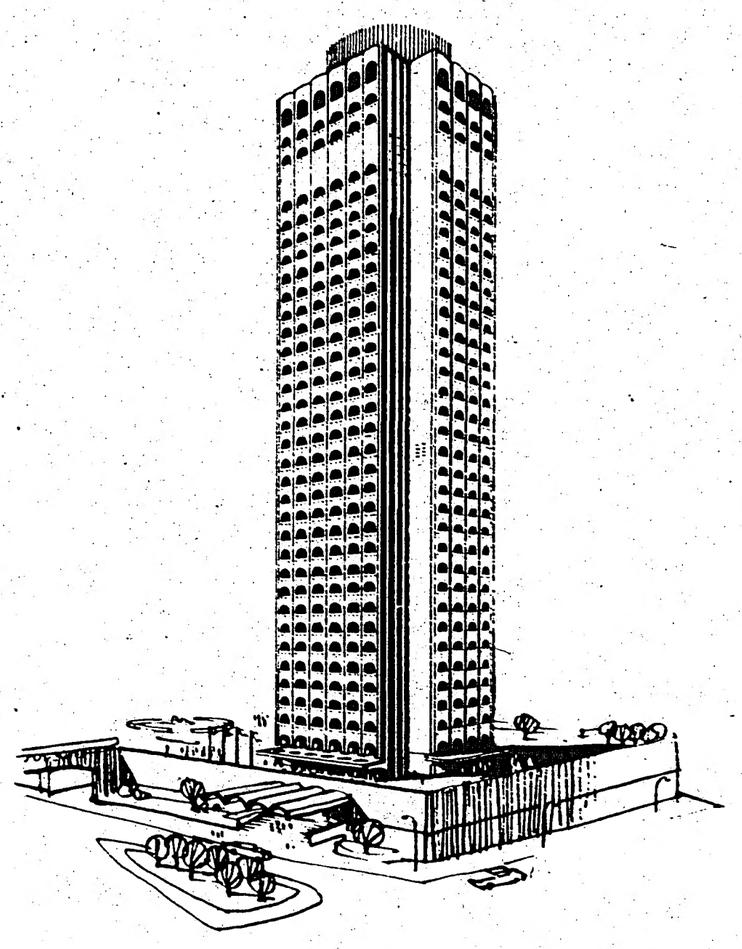

COMPLIMENTS
OF
MIRA FIT
AND
SECRET FIT

MONTREAL CANADA

"Complex of frustrations"

(Continued from Page 7)

er, Ronald Mansbridge, called "phenomenal" progress, rising rapidly to the rank of junior editor.

During that summer, according to Miss North, Miss Alpert decided after consulting with her Swarthmore teachers to stay in New York and work for a master's degree in Greek at Columbia University. The change in regime in Greece was only one reason she gave for her decision, Miss North said.

She stayed at Columbia, living on Riverside Dr. and in two or three other apartments in Manhattan, carrying almost a full load of academic work as she simultaneously progressed at Cambridge Press. Even after she had left what a Swarthmore senior recently described as the "academic Utopia," she stayed in contact with her teachers: "She used to send me expensive books in our field that were published by Cambridge," said Miss North.

MCCARTHY BACKED BRIEFLY

These were months of growing political preoccupation, on college campuses and off, throughout the country. One friend remembers Miss Alpert as having been at least briefly enthusiastic about the antiwar candidacy of Senator Eugene J. McCarthy. It would seem that it was during this period of political tension and of burgeoning dissent on Morningside Hgts. that Miss Alpert's concern became a more radical activism, which surfaced with the Columbia uprising.

In May, 1968, the Columbia campus became a battleground, and she was remembered by a fellow graduate student as being "on the radical end, but not very far out although sort of an activist." She called a faculty member early one morning to say, "Why aren't you out on the picket lines, why aren't you acting?" the student said.

In the ensuing "agonizing reappraisal" undertaken by the department, the student recalled, Miss Alpert was "very intent on having a very radical kind of democracy - a rotating head of the department" but still "intensely interested in her field."

Then, early in November, 1968, she dropped out, writing to Prof. Howard N. Porter, chairman of the university's classics department, to announce her decision. "My sole reason for leaving," she said, "is a complex of personal frustrations my studies (at Columbia) have caused me." Dr. Porter recalled that she went on with what he called "little bits of rhetoric" about the university, the May upheaval, and how she did not feel she could continue to support it.

Professor Porter describ-

(continued on page 9)

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Jane Alpert during a demonstration across from Women's House of Detention in Greenwich Village, New York. A supporter holds a Vietcong flag.

"A BRILLIANT MIND"

(continued from page 8)

ed Miss Alpert as a likable person, "rather reserved" and giving the impression that she "planned her life very carefully." He recalled writing her a regretful letter that began: "Oh, dear Miss Alpert."

Cambridge Press was happy with her work; her salary, Mr. Mansbridge said, kept pace with "her very rapid advance," and early in 1969 the company sent her to England for about three weeks to "meet our people there.'

In mid-April, 1969, she told Mr. Mansbridge she was quitting. "She was a bit reticent about her reasons," he recalled. "I had to press her a little." In essence, he gathered she had decided to devote her life to working for the betterment of society.

"She had a brilliant mind,' Mr. Mansbridge said. At about the same time she submitted her resignation, Miss Alpert had also submitted a special report, and he wrote her a note saying he thought she'd make "a damn fine editor.'

Like many of the other recent college graduates in the small publishing office, Miss Alpert was a peace-button wearer, an espouser of causes: "We all knew Jane was a good young rebel," Mr. Mansbridge said.

Miss Alpert told a coworker that she was leaving "to go out and work for the radical left movement." The way Miss Alpert phrased it, in her friend's recollection, was that she had to "go out and work for the revolution," which, she said, translated roughly into doing "something constructive, anything that would help the people, society, the workers, the world . . ."

What is not clear is just when and how she began the involvement with the world of dissent and protest, of women's liberation and "the revolution," that claimed her entire allegiance. Nor is it easy to fix the exact time of her meeting with "Sam" -

(continued on page 10)

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A LIFE-STYLE AWAY FROM LIFE

(continued from page 9)

Samuel E. Melville, a 34 year old engineer who was also arrested on conspiracy charges and is still in jail on $50,000 bail - and whether her deepening involvement with "the movement" paralleled her involvement with him.

A CONFORMING NONCONFORMIST

She conforms to the young-radical image; she wears neither makeup nor a bra, dresses usually in slacks and a shirt or sweater, and has her straight brown hair in the short bob worn by upperclass children, tucking it behind her ear with a finger every now and then to keep it from falling across her face.

She lives now, as she has since taking the apartment over from an acquaintance last May 30, in four rooms on the top floor of a sagging, five-storey brick tenement on East Fourth St., an apartment that until November 13th she shared with Mr. Melville, who was described by a friend as "very strong" and the kind of man who "commands respect by his very presence."

Now the sparsely furnished rooms - a high stool, a bookcase, a studio couch covered with a puppy-chewed striped Madras throw, a three-dimensional collage on the wall - are shared with two bouncy, friendly and unhousebroken 4 month old dogs. Their parentage appears to owe much to the German shepherd breed; their names perhaps, to threads woven in the texture of her life - John Keats and Bernadette Devlin.

She has exchanged the inoffensive, tidy ordinariness of Cambridge's 57th St. offices for the dingy clutter of the Rat offices, two linoleum floored rooms on the second floor of a commercial building at 241 East 14th St., between Second and Third Aves.

A recent issue of Rat - bearing the subtitle "underground news" - relies heavily on news coverage by Liberation News Service of such events as the campus disorders at Massachusetts Institute of Technology and the Chicago and Fort Dix trials.

There is an interview with the novelist Kurt Vonnegut Jr., a detailed calendar for the November 13th to 15th antiwar protests and a "basic survival kit" for demonstrators advising tetanus shots, antigas measures and first-aid techniques. There is also an article by Miss Alpert dealing with high school students who do not want to recite the Pledge of Allegiance.

"So you say it every day in school," she wrote, "and when you're 18 you register for the draft and when you come home from killing gooks in Vietnam you get a good job somewhere because that's the American way, right? But rats are chewing on the inside of America's belly . . ."

Often her contributions dealt with matters central to the Womens' Liberation Movement. Gathered under that umbrella phrase are groups whose political orientation ranges from Americans for Democratic Action - liberal to militantly radical, but they are united by a common and bitter conviction that women are a long-oppressed minority and men are their oppressors.

Their cause has been adopted by and incorporated into the ideology of many left-political movements, although much of the militancy was forged by their anger at discovering that women's role in, say, Students for a Democratic Society, was the same as elsewhere - making the coffee, even if the pot was a communal one.

MOVEMENT 'PUT DOWN'

Miss Alpert, in the recollection of one woman, "put down" the women's movement as "not being revolutionary enough. She wanted something more broadly political." Others described this as the central cause of her existence and her attitude as more militant than the militants, to the left of the radicals.

They, too, often stressed that Miss Alpert's manner was curiously divergent from her ideology, using words like "sweet" and "gentle." "She had charm . . . she had an empathy with people," was Mr. Mansbridge's phrase.

On women's liberation, as on all other subjects, Miss Alpert herself is unwilling to talk. This is on her lawyer's instructions.

The movement, for Miss Alpert, is a life-style, a way of life. Her mostly unpaid labor at Rat was a day of 10 to 12 hours. During the summer, Miss Alpert was working on a hooked rug, but "I don't think she got too far."

There were occasional changes of scene - she had planned to go to Washington for the November demonstrations - such as a trip to California in July for the Panthers' United Front Against Fascism Conference in Oakland, and the Woodstock scene in August.

"Your whole life, once you feel committed, especially as Jane does, especially to social change, everything you do . . . everyone you meet, every time you talk to anyone everything you do is to this end . . ." the friend said.

Sometimes, he said, Miss Alpert would talk about "the incredible hypocrisy at Cambridge - they'd talk revolution, say they were Marxists and then act like capitalists and say you've got to stay in the system . . ."

To ask someone in "the movement" the origins of someone else's commitment is to be an infidel in a cathedral. "You don't talk about it . . . I just took it for granted," said one associate. For Miss Alpert, he said - as for all of them - life in "the system" was "just unbearable."

Still, external events that may have been catalytic for Jane Alpert were not so decisive for most others.

Recently she stood with a crowd of perhaps 30 others across Greenwich Ave. from the Women's House of Detention, pale, her eyes sparkling, as she chanted, to the beat of a drum: "Out of the house, out of the jail, out from under - women unite!" and "The revolution has come - time to pick up the gun!"

An amiably confused wino joined the demonstration, singing along and waving his fingers in the "V" sign. Jane Alpert walked up to him with a smile: "It's the fist," she said, taking his elbow. "Like this," and still smiling she shook her clenched fist at the blue sky.

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THE OLD CONNECTION

With no particular festival to celebrate, the local school threw a hagiga (party) recently, to mark the commencement by Kita Bet (Class 2) of Torah-study. Our youngest, now seven, is a member of this exclusive set, so 11 a.m. found us, with a score of other parents, ranged like a circle of giants on the rather tiny seats of Kita Bet's room.

Much attention is paid to the niceties of "activities" here, and an accordionist had been hired. Sharp on the dot, he struck up, and in trooped the children, piping "Hinei Ma Tov Umanayim" - "How good it is for brothers to sit together".

One small boy, with a beard, detached himself to stand in a corner of the room, where, shielding his eyes, he began to look piteously in all directions. He was immediately sprung upon by half-a-dozen others, who plied him with questions.

Name? Yosef. Address? The Gola. What was up with him? He was lost, Yosef said.

Lost? Of course he wasn't lost. Hadn't he heard about Artzenu (our land)? This turned out to be the Land of Torah, and was situated in the middle of the room, where a table piled with books temptingly waited.

One after the other, more poor stragglers were assisted to this table, attended by an escort of small girls who circled about, gracefully flapping their wings. When the table had filled, a boy with a rather larger beard began symbolically to teach, bringing to a conclusion Part One.

To restore energy in the interval, sweets and biscuits were distributed to the smaller element, and cheesecake to the larger. Still munching our cheesecake, we watched Part Two get under way.

It did so rather mysteriously, with a scuffle in a far corner, which turned out to be an unsuccessful attempt to attract the prophet Elijah. The prophet lacked several front teeth but had a very large boy scout's pole, which he thumped a good deal while protesting tha t he couldn't come yet.

The center table tried everything. They sang "Eliyahu Hanavi" and several other enticing numbers at him. Nothing availed. The prophet said he still couldn't come, but he would certainly continue to keep a kindly eye on the Land of Torah, which he certainly did, grinning at it very hard, and throwing it the occasional blessing.

The whole thing wound up with a distribution of Bereshit (Genesis) and an address by the head, who pointed out the importance of the day on which a Jew first reads Torah, with the added thought that the little students would find in it the reason not only for being Jewish, but for being in Artzenu.

Doubts are sometimes expressed as to the "Jewishness" of Israel. With the Kita Bet set - of an ordinary State primary school - continuing to celebrate the old connection, between Land, Book and People, I can't think why there should be any.

The people were going at the land, but by no means by the book, when I drove through the Huleh a little earlier in the week. This former lake, drained by the JNF, now supports a flourishing agriculture. It was not merely flourishing, but frantic, the day I was there.

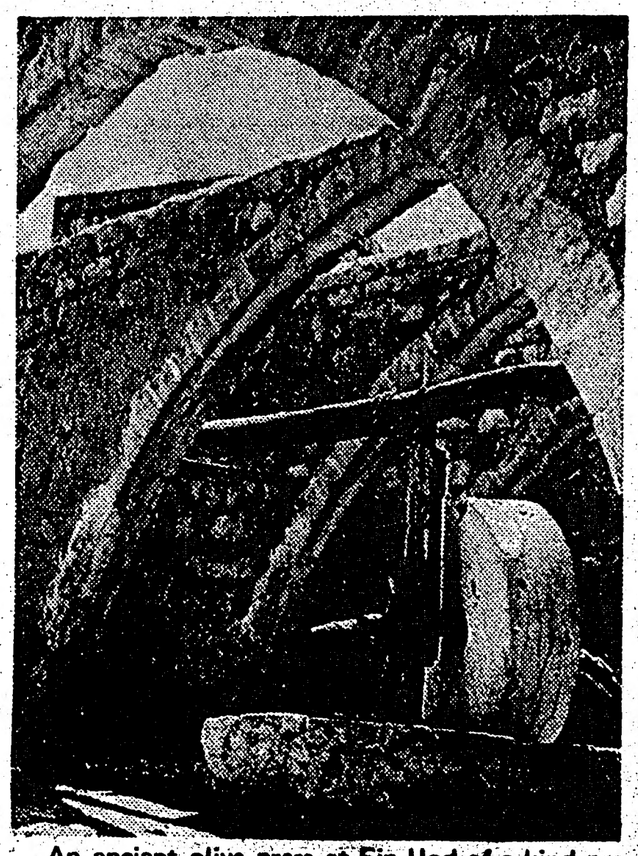
It had rained a bit, earlier - not much, but enough to put the wind up the farmers, who hadn't expected any.

About half-way along the valley, on high ground, is an observation point. From it, on this day of exceptional clarity, could be seen the entire basin - nearly twenty miles long by seven wide. On every acre of it something seemed to be going on.

My companion, an agronomist, drew attention to one particular field, I suppose of about fifty acres. When we'd passed it first, several white stacks of harvested cotton, had been spaced out on the stubbly ground. On the return journey, not more than three hours later, the cotton had gone, the land had been ploughed, and was at that moment being planted.

My companion clicked his tongue at the apparent unorthodoxy, but seemed quite pleased all the same. "Nobody wastes a minute. It's something to see, isn't it?"

It was. The sun was low in the sky, casting an Old Masterish light on a distinctly Old Masterish scene. The farmers were still going at it, the length and breadth of the valley. It might have been some medieval canvas entitled, "Peace, Industry and Prosperity". Only the little puffs of practice gunfire in the sky showed that for everything a price has to be paid.



An ancient olive press at Ein Hod of a kind probably used by the Maccabees to provide oil for the rededicated Temple. From "Holy Places: Jewish, Christian and Muslim Monuments in the Holy Land," by Christopher Hollis and Ronald Brownrigg, an authoritative and beautifully illustrated guide to the sacred sites of the three great religions in the land of Israel.

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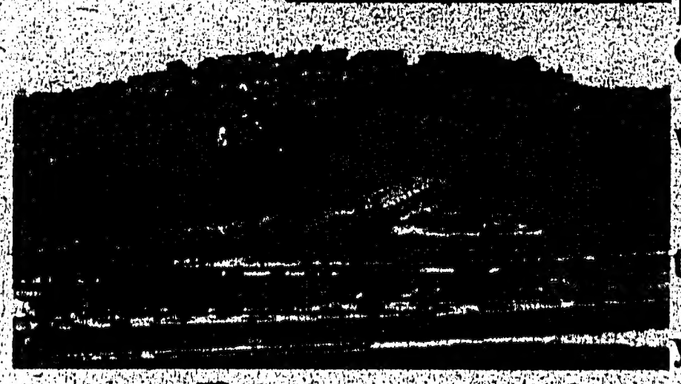

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